

Wh: Teller

A
SHORT
TREATISE

Containing all the Principall
Grounds of Christian
RELIGION.

By way of Questions and
Answers, very profitable for
all sorts of men, but especially
for Housholders.

Whereunto are added severall
Questions, by the Reverend Author's
own Pen: to clear the Exposition:
As you may perceive by the
Epistle to the Reader.

*The fifteenth Impression; more
corrected then the former.*

Imprinted at London, for John Wright
at the signe of the Kings-head in
the Old Bailey. 1656.

THE
ART

Containing all the Principles
of Geometry

By W. B. Rouse

Author of the

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To the R E A D E R.

Christian Reader,

THe many Impressions of this Catechism, (both with and without the Exposition) do manifest what good acceptance it hath found amongst the people of God. And I hope that by means of this change, with which it is now put into thy hand, it will prove much more profitable unto all such who shall diligently improve it.

The Questions which the Reverend Author (Mr. John Ball) did by his own pen, put into the Margin of the Book, to clear the Exposition, for the benefit of some private friends, are now upon the request of many, both Ministers and others (who have experienced the profit hereof) published for more common use. The Catechism as now Printed, remains the self-same for substance, without addition or diminution, and there is no

A 2 more

To the Reader.

more change in the phrase of words, then necessity compelled, that there might be an harmonious suitableness betwixt the Questions and Answers. If any through the quicknes of their own parts, shall complain of some needless repetitions which might have been forborn, and of less exactness then might here have been expressed, they are intreated to consider, 1. That as the first composing of the Catechism, so this new modelling of it, intendeth especially the instruction of Children and ignorant Christians, whose weaknes requires such condescensions. 2. That cautiousness to keep off, from all seeming materiall alterations, may make a satisfying Apologie.

Some care hath been taken, to correct former over-sights of the Printer, in the Scripture quotations, though probably there may yet some Errata be espyed, amongst so great a multitude of proofs. In this Impression, where the Answers in the short Catechism are large, the particulars are noted and numbred by severall figures; and in the Exposition, some passages are more clearly expressed, and some transposed according to the Authors own minde and practice,

well

To the Reader.

well known to some, who were fully acquainted with his Catechisticall Exercises, both in his own familie and the publick Congregation. Master Thomas Langley (a faithfull servant of Christ, and Minister of the Gospell at Middlewich in Cheshire) may be justly judged by those who know him (as he is indeed by my self) the meetest man to have appeared by an Epistle in this publication, because he was the Authors most ancient, much endeared friend, and could have spoken experimentally, very much in reference to this work, being one of them (as I conceive) who concurred (at least) with the worthy Author, in the first publishing of this Catechism; yet his great modesty hath put it upon my hand, though he hath been pleased (with his Son) to afford good assistance in this service. The following Epistle doth suggest both the summary Matter and Method of the whole Book, with directions to make it the more profitable. Here I might say much, to perswade all persons carefully to husband suchlike helps, for the instruction of themselves and their relations in the Principles of Religion. Wisdome (saith Solomon)

To the Reader.

is the principall thing, therefore get
wisdom; and with all thy getting, get
understanding, *Prov. 4. 7.* It is one part
of Gods Image upon mans heart, *Col.*
3. 10; a soveraign Antidote against er-
rour and sin, *Pro. 2. 11*; addeth strength
Prov. 24. 5. and delight unto the soul,
Prov. 2. 10. It is the guide of our affe-
ctions, *Phil. 1. 9.* and of a Christian con-
versation, *Gal. 1. 9, 10*: yea it is the key
of heaven, *Luk. 11. 52.* Whereas by ig-
norance, people are alienated from the
life of God *Eph. 4. 18.* and strangers to
the rich Treasures of the Gospell, *2 Cor.*
4. 4. The plague of darknesse in Egypt
was neither so doleful nor dangerous as
this, because it fals upon the soul, which
is the candle of the Lord, *Prov. 20. 27.*
and if this light be darknesse, how great
is that darknesse? *Mat. 6. 23.* The E-
gyptians likewise rose not from their
places during their darknesse: but mans
soul is always in motion, and they who
walk in darknesse know not whither
they go, *Iohn 12. 35.* but stumble, *Iohn*
11. 10. and are in danger every step to
fall into the pit of perdition, *Mat 15. 14.*
When Sampsons eyes were put out, the
Philistines carried him to prison, and
caused

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caused him to grinde as a slave, Judg. 16. 21. In like manner ignorant silly creatures are carried captives by seducers, 2 Tim. 3. 6. and kept in bondage under Satans power, Eph. 6. 12. in danger to lose their immortal souls unto eternity, 2 Cor. 4. 3, 4. from which there is no hope of deliverance without knowledge, Acts 26. 18. And alas, alas, how sad is it to consider (much more to suffer) that ruine without remedy, and perdition without pittie; which will undoubtedly be the portion of all them who live and dye in spirituall darknesse, Prov. 1. 26, 30. Esay 27. 11. 2 Thess. 1. 8, 9. As these brief hints may serve to quicken peoples industry, in self-love to lay-in a stock of divine knowledge for their own use: so may they move indeavours, to be herein helpfull unto their severall relations, whom they are obliged to love as themselves, Mat. 22. 39. If the ox or asse of an enemy going astray should be brought into his way homeward, Exod. 23. 4. how much rather ought Christians to teach one another the way unto heaven, Col. 3. 16. in imitation of Gods servants in former ages, Psal. 32. 8, 9. and 51. 13. Acts 18. 25, 26. But care in this kind

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kind doth peculiarly appertain unto them who are charged with the education of young ones, that they may soon be seasoned with Sacred understanding, which may render them savory both in heart and life, so long as they shall live: Prov. 22. 6. Ministers especially should prove themselves Pastors according to Gods heart, by feeding their flocks with knowledge and understanding, Jer. 3. 15. first acquainting them with the Principles of the Doctrine of Christ, Heb. 6. 1. and afterwards make progress answerable to their capacity and proficiency, Heb. 5. 13, 14. 1 Cor. 3. 2. It is said of Christ the Doctor of his Church, Mat. 23. 8. that he was set up by God the Father to be a light that he might be for salvation unto the ends of the earth, Esay 49. 6. Therefore it will be the wisdom of Preachers to teach their people knowledge, Eccles. 12. 9. And Governors of families should inform their children, Deut. 6. 7. and servants also (as Christ did, Mat. 13. 36, 37, 51.) in the things of God. Wise King Solomon hath left this upon record, to the perpetuall commendation of his parents, that he received instruction from them
both

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both, Prov. 4.3.4. & 31.1 And upon this account the Lord was so well pleased with father Abraham, that he made him one of his privy Counsell. Gen, 18.20. Hereunto might be added the praiseworthy practices of pious Princes, in giving order that all within their Dominions should be acquainted with the laws of the God of heaven, 2 Chr. 17.8,9,10. & 30.22. I might inlarge my self unto tediousness upon this perswasion (wherein I intended more brevity when I began it) but I will only further press the improvement of this and the like Catechistical helps, by appealing for the profitableness thereof unto the experience of them, who have herein been most diligently imployed. Ministers making trial of their peoples knowledge, do discern a broad difference betwixt them who have learned Catechisms, & others who have not been instructed therein. Doubtlesse, governors of families, by diligence and constancy in teaching their children and servants, would very much edifie themselves. By meanes of catechising, mens knowledge will be more clear, distinct, sweet, usefull; and they shall be secured from the taint of fundamental errors.

To the Reader.

The reading of the holy Scriptures and other good Books, as also the hearing of Sermons, will be much more delightful and profitable, when people shall be able to refer truths unto their proper heads in Divinity. By this means likewise the foolishness and unsoundness of many, together with their ignorance in the principles of Religion, will be made manifest; whose proud blindness or inconsiderateness emboldens them to adventure upon preaching-work, which they have neither competent strength to wield, nor any warrant from God to undertake.

My heart unfainedly desireth that this Catechism (as it is now tendred) may prove thus serviceable to the souls of many, through Gods rich blessing, in the Lord our Saviour. I am

Thy servant in and
for Jesus Christ,

S I M E O N A S H E.

Febr. 3.
1653.



TO THE
CHRISTIAN READER.



WE offer here unto thy view
(good Christian Reader)
the Principles of Religion,
with a short Exposition
upon the same, for the explanation of
what may seem difficult, the confirma-
tion of the truth professed, against Po-
pery, and the inforcing of sundy du-
ties of weighty and great importance.
The method we have followed is plain
and natural ; the matter wholesome, but
not adorned with flowres of eloquence.
We begin with the main end that all
men ought to aim at : because there can
be no motion but for some end, as there
can be no effect but from some effici-
ent. Thence we proceed to the means
whereby the end may be attained : for
it is in vaine to propound an end unto
our selves, if either the way be impossi-
ble or imperfect ; if either it cannot
be known, or do not lead to the fruiti-
on thereof. In the means, we consider
whence direction is to be taken, and

To the Christian Reader.

what is to be learned : and there we shew what and who God is, how we must conceive of him, why He ought to be worshipped, what covenant he made with *Adam* in the time of innocency, and how *Adam* by transgression fell, and plunged himselfe, and his posterity into woe and misery unspeakable, intolerable and eternal. In the next place we lay downe the means that God hath ordained for mans recovery, and there is handled what **Christ** is, what he hath don for us, how we are made partakers of his benefits, how faith is wrought and increased in us, and what obedience we owe to God in **Christ**, who is the object of Christian Religion. And because the godly in this course of Christianity are compassed about with infirmities, subject to many falls and assaults, with many tentations, which might discourage and turne them out of the way, therefore we have added what course a Christian should take to grow in grace, how he may be preserved from falling, how he should recover after his Fall, and of what priviledges the godly are or may be partakers, in this life. And in the last place,

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place, the blessednesse of the Saints after this life is ended, is touched in few words; whereby the sufficiency of the means is manifested. For as it is a way prescribed of God, so it leadeth us unto God, the first, chief, and all sufficient good. Our desire herein is to teach the simple Christian, how he may grow from grace to grace, and from faith to faith: and to further such Godly householders as desire to instruct and train up their children and servants in the information and fear of the Lord, but want leisure or ability to furnish themselves out of larger and more learned Treatises: For their sakes we have adventured to compile this poor Treatise and make it common, that they might have some help at hand, whereby they might be confirmed in the truth, against the vaine cavils of the Papists, and the better inabled to inform them that be committed to their charge. If any such shall vouchsafe to make use of this book, we would desire him to mark and observe these few things First, that the letters *a*, and *b*, and *c*, &c. set in the Answer, doe direct what part of the Answer the Testimonies of Scripture

To the Christian Reader.

alleadged doe serve to confirm. And these directions, || + * do intimate what words, or which part of the Answer are explained in the Exposition. Secondly, in teaching the Questions and Answers, take the pains to search into the proofs which are alleadged for confirmation of the matter ; and if the same things, word for word, be not found in the Verses of Scripture cited, then be pleased further to enquire what reasons or arguments may be drawn from the place to prove what is intended. This we commend, because it is a course behoofeful for the obtaining of well grounded knowledge, the getting of stedfast and assured faith and comfort, and growing to be familiarly acquainted with the Word. Thirdly, in reading the Exposition of every Answer, take notice what is delivered by way of explication or confirmation, and what reasons, and how many, are brought to prove any point. Thereby a man shall be inabled to refer that which he heareth in the publick assembly, or readeth in godly and learned Books, to some head, apply it to right purpose, treasure it up safe in memory
for

To the Christian Reader.

for use in the time of need, and have in readiness to answer the gain-sayers.

Thus heartily desiring and hoping (good Reader) that thou wilt make use of these directions given, profitably to guide thee through this small work; we commit thee to God and the word of his grace, who is able to direct and safely lead thee unto eternal happiness; craving that if thou receive benefit from God upon the perusal of this simple Treatise, thou be carefull to pour out thy soul unto God for us, that he would enrich us with his grace more and more, for the glory of God, the good of his Church, and the comfort of our own souls.

Whereas many of Mr Ball his Manuscripts were lent unto friends, and not restored, it is desired that those who have any of them in their hands, would be pleased to send them unto Mr. Sawbridge Stationer at the Signe of the Bible in Ludgate-hill in London, to be delivered by him unto Mr. Aspe (to whom Mr. Ball committed the care of all his written Books) that such of them may be published as shall by him be judged fit for publike use.



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A short



A SHORT CATECHISM,

With an
Exposition upon the same.

Question.

What ought to be the chief
and continual care of eve-
ry man in this Life?

A. To glorifie God,
and to save his soul, &

Cor. 10. 31. b Acts 16. 30, 31. Mat.
6. 26.

Expos. || Q. What is Gods glory?

A. Gods glory is his surpassing
worthiness.

Q. Can it be increased?

A. It cannot be increased nor fully
manifested, Exod. 33. 20.

Q. Why so?

A. Because he is most perfect, Psal.
6. 2. and infinite, Job 22. 2. & 35. 7.

Q. When is God said to glorifie him-
self?

A. God is said to glorifie himself.
when he maketh his excellency to ap-
pear, Num. 14. 21. Psalm 72. 19.
Ezek. 43. 2.

B

Q. When

A short Catechism,

Q. When do angels & men glorify him

A. Angels and men glorifie him, when they extoll his greatnesse, and testifie the acknowledgment of his glory, Luk 2. 14. Rev. 14. 7. Exod. 15. 2.

Q. What is it then to glorifie God?

A. To glorifie God is inwardly in heart, Rom. 4. 20. 1 Cor. 6. 20. and outwardly in word and action Matth. 5. 16. 1 Pet. 2. 12. to acknowledge God to be such a one as he hath revealed himself, Rev. 4. 9, 11. Psalm 29. 1, 2. and 50. 23.

Q. Of glorifying God, why should man be most carefull?

A. Of glorifying God, man should be most carefull, 1. Because God is the beginning from which, and the end unto which, all things do tend, Rom. 11. 36. (2) His glory is in it self most excellent, Exod. 33. 18, 19. Psalm 148. 13. (3) Most dear to him, Exodus 7. 4, 5. Isaiah 42. 8. and 48. 11. (4) The supream end of all Divine Revelation, Ephes. 2. 7. (5) The end of all his works, Eph. 1. 5, 6. Prov. 16. 4. Exod. 9. 16. Psalm 50. 15. John 11. 4, 40. (6) The end of mans life, Psalm 6. 4, 5. And (7) service, Zach. 7. 5, 6. Psalm

With an Exposition upon the same.

3

101. 1 John 3. 28. 29. And (8) all means furthering the same, are available to mans salvation, Romans 4. 20, 21. Jer. 13. 16. Mal. 2. 2. 1 Sam. 2. 30. Psalm 50. 23.

Q. What is it to take care of our salvation?

A. † To take care of our salvation, is so to live here, that we may live with the Lord hereafter, Phil. 2. 12. 2 Pet. 3. 11. 14.

Q. Why should man take care of his Salvation?

A. 1. Because the salvation of the soul is most pretious, Psal 49. 8. (2) It cannot be obtained without care, Acts 2. 37. 1 Cor. 9. 24. Matth. 7. 13. Luke 13. 24. (3) He is ever mindlesse of Gods glory, that is carelesse of his own eternal happinesse, Ephes. 2. 12. John 5. 44. and 7. 18. (4.) Eternal life is a durable treasure, Luk 12. 33. and 15. 9. 10. 1 Tim. 6. 17. 18. (5.) All worldly things are vain, uncertain and transitory, Matth. 6. 19. Psalm 73. 18, 19. (6.) The soul came from God, and is after a restless manner carried to seek and desire communion with God. (7.) A desire to be happy is naturall

turally planted in the heart of all men by God himself. (8) God is infinite in goodness the highest of all things that are to be desired; Therefore we should earnestly set our affections upon things that are above, *Col. 3. 1. 2, Phil. 3. 12, 13, 14.* and infinitely desire the enjoying of Gods presence in heaven.

Q. Whence must we take direction to attain hereunto?

A. Out of the c word || of God alone, c John 20. 31.

Expos. || Q Why must we take direction out of the Word of God to obtain salvation?

A. 1. He that gives the Crown must reveale the way to life, & God only can give the Crowne of glory, *2 Tim. 4. 8. James 1. 12.* (2) Religion is the way to life, and God onely is the Author, object, and the end of true Religion, *Gen. 18. 19. Acts 18. 25, 26. John 6. 29.* And (3) he sendeth us to his word alone for direction, how to attain salvation, *Isa, 8. 20. Luk 10. 26.* therefore none but He can reveal the way how we should obtain that everlasting inheritance, *Psal. 16. 11. Prov. 2. 6, 9.*

Q. How may it be proved that God is the Author of Religion? **A. 1.**

with an Exposition upon the same.

5

A. (1.) There can be no religion, without the knowledge of God, his will and works : for the nature of God is incomprehensible, his will and works are unsearchable, *Heb. 11. 6. Dent. 4. 4, 6. and 29. 29. Heb. 11. 3.* (2) Since the fall of *Adam* there can be no true Religion without the knowledge of God in Christ. No man hath known the Father but the Son, and he to whom the Son hath revealed him, *Joh 1. 18. Matth. 11. 27.* And (3) The Gospell is the rule of Christian Religion, for it revealeth the properties of God, the Mediation of Christ, the benefits of his death, and the Covenant which God hath made with us in him. Now the Gospell is an hidden Mystery, *1 Cor. 2. 7. 10. Rom. 16. 25, 26.* so that we can know nothing of God, untill God himself manifesteth it unto us, *Psal. 103. 7. and 147. 19, 20.*

Q. What understand you by the word of God?

A. By the word of God we understand the will of God revealed unto man being a reasonable Creature, teaching him what to do, believe, and leave undone, *Dent. 29. 29.*

B 3

Q. What

A Short Catechism.

Q. What call you the word of God?

A. The holy Scripture † immediately † inspired, which is contained in the Books of the Old and New Testament, d 2 Tim. 3. 16.

Expo. † Q. Hath not this word been diversly made known heretofore?

A. This word of God hath heretofore been diversly made known, Heb. 1. 1. as (1) By inspiration, 2. Chr. 15. 1. Isa. 59. 21. 2 Pet. 1. 21. (2) By ingra-ving in the heart, Rom. 2. 14. (3) By vi-sions; Num. 12. 6, 8. Acts 10. 10, 11. Ado. 1. 10 (4) By dreams, Job 33 14, 15. Gen. 40 8. (5) By Urim and Thum-mim, Num. 27. 21. 1 Sam. 30. 7, 8. (6) By signes, Gen. 32. 24. Exo. 13. 21. (7) By audible voice, Exo. 20 1, 2. Gen. 22. 15. And lastly by writing, Exo. 17. 14.

Q. How is this word, revealed in writing, called?

A. This word so revealed, is by excel-lency called, 1. The Scripture, Gal. 3. 22, John 10. 35. And 2. The holy Scripture, Rom. 1. 2.

Q. Why is it called the holy Scripture?

A. 1. In respect of God the Author, Heb. 1. 16. & 4. 25. (2) The holy penmen, Luke 13. 28. 2 Pet. 1. 21 (3) The matter, 1 Tim. 6. 3. Tit. 1. 1. And (4) The end

With an Exposition upon the same.

78

and thereof, *Rom. 15. 4, 2 Tim. 3. 17.*

Q. Why was the truth delivered to the Church in writing?

A. The truth of God was delivered to the Church in writing, *Dent. 31. 9. Hos. 8. 12. Rev. 2. 1.* (1) That it might be preserved pure from corruption, *2 Pet. 2. 12, 13, 15.* (2) That it might be better conveyed to posterity; *Jer. 36. 27. 28. Dent. 31. 19, 24, 25, 26.* (3) That it might be an infallible standard of true doctrine: (4) That it might be the determiner of all controversies, *Isaiah 8. 10. Mal. 4. 4. Dent. 17. 11.* (5) That our Faith might be confirmed, beholding the accomplishment of things prophesied, *1 Kings 13. 2. with 2 Kings 23. 16. Act. 17. 10. 11.* And (6) For the more full instruction of the Church, the time of the Messias either drawing on, *Mal. 4. 4.* or being come, *Luk 1. 2. 3.*

Q. What is it to be immediately inspired?

A. || To be immediately inspired, is to be as it were breathed, and to come from the Father by the Holy Ghost, without all means

Q. Were the Scriptures thus inspired?

A. Thus the holy Scriptures in the
B 4 Originals.

Originals were inspired both for matter and words, *Luk. 1. 70. 2 Pet. 1. 21.*

Q. What are the Books of the Old Testament?

A. Moses and the Prophets, &c Luk. 4. 27.

Expos. † Q. What mean you by the Books of the Old Testament?

A. All the Books of holy Scripture, given by God to the Church of the Jewes.

Q. How are they called?

A. They are called, (1) The Law, Luk 16. 16. John 12. 34. and (2) The Prophets, Rom. 1. 2. & 16, 25, 26.

Q. Why are they called Prophets?

A. Because they were written by holy men, stirred up, sanctified, and inspired of God for that purpose, 1 Pet. 1. 11. Heb. 1. 1.

Q. Under what heads be they ordinarily comprized?

A. Ordinarily they are comprized under these two heads, (1) The Law, and the Prophets, Mat. 22. 40. Act. 13. 15 Mat. 7. 12: or (2) The Law of Moses and the Prophets, Acts 28. 23. or (3) Moses and the Prophets, John 1. 45. Luk 16. 29.

Q. Why is Moses distinctly named?

A. Moses

A. Moses is distinctly named from the rest because he was the first and chief of the Prophets.

Q. Whereas we read them distinguished into Moses, the Prophets, & the Psalms, why are the Psalms distinctly named?

A. The Psalms are mentioned particularly, Luk. 24. 44. because they are the choice & flower of all other Scripture.

Q. Which are the Books of the New Testament?

A. Matthew, Mark, Luke, and the rest, as they follow in our Bibles.

Q. How may it be proved that those books are the word of God immediately inspired by the holy Ghost to the Prophets and Apostles?

A. || First, By the testimony of the church; * Secondly, constancy of the saints; || Thirdly, miracles wrought to confirm the truth; i and Fourthly, by the antiquity thereof s 2 Pet. 1. 19. g Rev. 6. 9. h 1 King. 17. 24. Joh. 3. 2. i Jer. 6. 16. Heb. 13. 8.

Expos. || Q. Is it expedient to know that these Books are the word of God?

A. It is very expedient and necessary that all Christians of age and discretion, should know that the Scriptures

ptures are the very word of God.

Q. What is it to know them to be the Word of God.

A. It is to know them to be the immediate and infallible truth of God that is to be received, obeyed, and believed.

Q. Why is that expedient to be known?

A. 1. Because thereby we are the better fitted to hear, read and receive the word with attention, joy, reverence, submission, *Acts* 10. 33. and assurance of Faith: which being a divine grace, must have a divine foundation, *2 Tim.* 3. 15, 16. *1 John* 5. 13. and being certain, must have a sure ground, even the word of God, *John* 5. 46. *Eph.* 2. 20. *Rom* 4. 18.

2. Also, it ministers no small comfort in affliction and temptation, that we know whom we have trusted, *2 Tim.* 1. 12. *Acts* 5. 29.

Q. How must this be known?

A. This must be known, not by opinion, or probable conjecture, which may deceive, but by certain and distinct knowledge.

Q. What is certain and distinct knowledge?

A. That

with an Exposition upon the same.

II

A. That whereby we conceive of things certain certainly as they are, and are assured that we conceive of them no otherwise then as they are.

Q. Why is such a knowledge requisite?

A. That we may be able to stop the mouths of Atheists and Papists, who carp against the truth, 2 Cor. 13. 3.

Q. How come we to the knowledge hereof?

A. We come not to the understanding hereof by sense or discourse of reason: But this matter is to be discerned and believed by Faith.

Q. What rules are to be observed for the better clearing of this matter?

A. For the fuller clearing of this point, sundry rules are to be observed, both concerning Faith, and concerning the Scripture it self.

Q. What is the first Rule?

A. 1. Distinction must be made between certainty of Faith, and certainty of sense or sight. 1 Rule.

Q. How are they distinguished?

A. 1. Things believed in themselves are more certain then things seen, but they are not alwayes so apprehended by us.

2. Cer-

2. Certainty of sight excludes doubtings, so doth not certainty of Faith, is sufficient that it prevail against them. *Gen. 15. 6, 8. 1 Cor. 13. 9, 12. Judges 6. 36, 37, 38.*

Q. What is the second Rule?

Rule 2.

A. 2. Implicite Faith is to be distinguished from explicite Faith.

Q. What is Faith implicite?

A. Implicite Faith is that by which we confusedly believe that such Books are the word of God, not understanding the sense of them.

Q. What is Faith explicite?

A. Explicite Faith is ever joynt with a distinct and certain understanding of the thing believed, *John 3. 2, 10.*

Q. What is the third Rule?

Rule 3.

A. 3. Historical Faith must be distinguished from justifying and saving Faith.

Q. What is the Faith Historical?

A. Historical Faith stands in the certainty of the mind, and believing God speaking in the Word.

Q. What is Faith justifying?

A. Justifying and saving Faith contains the persuasion and confidence of the heart, whereby we not only

believe the Word of God to be the chief truth, but also do imbrace it as containing the chief good of man, *Jam. 2. 19. John 5. 35. Heb. 6. 11. and 10. 22. Eph. 3. 12.*

Q. Why are they to be distinguished?

A. Because all things in Scripture are not alike to be believed, neither do the same Arguments serve to beget each Faith.

Q. What is the fourth Rule?

A. 4. Concerning the Scripture, we *4. Rule.* must put difference between the Doctrine therein contained, and the writing.

Q. Why is this to be observed?

A. Because the writing is for the signifying of the sense: and the knowledge and faith of both, is not alike necessary. The Doctrine was ever necessary to be believed, the manner of revealing was not alway, *John 8. 24.*

Q. What is the fifth Rule?

A. 5. Of Doctrines, some are simply necessary to salvation, containing the main grounds and chief Heads of Christian religion; others are Expositions or Amplifications of the same, very profitable, but not of such necessity, *5. Rule.*

sity, 1 Cor. 3. 12, 13. Col. 2. 18, 19.
Phil. 3. 15.

6. Rule.

Q. What is the sixth rule?

A. 6. A distinction is to be put between the Scripture generally considered, in respect of the manner of revealing, and between the number and order of the Books.

Q. Why is this to be noted?

A. It being one thing to believe that the will of God is now fully and wholly committed to writing; another, that this is the distinct order, and precise number of Books.

7. Rule.

Q. What is the seventh rule?

A. 7. A difference is to be made between the chiefe Author of a Book, and the instrument thereof, 1 Cor. 12. 3. *Matth.* 10. 20.

Q. Why is this to be noted?

A. Because it is one thing to believe that God is the Author of this or that Book: another, to believe that it was written by this or that Scribe, or Ammanensis.

Q. What is the eighth rule?

8. Rule.

A. 8. The substance of doctrine necessary to salvation contained in Scripture, is to be believed with an express

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press, Historicall, and saving Faith: but the number and order of Books is to be believed with Faith Historicall.

Q. What is the first argument to prove the Scriptures to be the word of God?

A. The testimony of the Church.

Q. What understand you by the Church

A. † By the Church we understand not the Pope, whom the Papists call the Church virtuall; nor his Bishops and Cardinals met in general Councell, whom they call the Church representative; but the whole company of Believers, who have professed the true Faith; whether those who received the Books of holy Scripture from the Prophets and Apostles or those who lived after.

Q. Under the name of the Church, do you comprehend the Prophets and Apostles?

A. Under the name of the Church we comprehend not the Prophets and Apostles, as they were immediately chosen and called to be the pen-men of holy Scripture.

Q. Why so?

A. Because they wrote not as men in

in the Church, but above the church.

Q. How is this testimony of the Church considered?

1. Of the
Jewes

A. This Testimony of the Church is considered, 1. Of the Jews. 2. Of the Christians.

Q. What Books did the Jews receive?

A. The Church of the Jewes, professed the Doctrine, and received the Books of the Old Testament, and testified of them that they were divine.

Q. What things give force to this testimony?

A. To the testimony of the Jews three things give force.

1. To them were committed the Oracles of God, *Rom. 3. 2.*

2. In great misery they have constantly confessed the same. when as the only denying thereof they might have been partakers both of Liberty and Rule.

3. Notwithstanding the high Pire and others persecuted the Prophets while they lived, yet they received their writings as Prophetical and Divine.

4. Since obstinacy is come to

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with an Exposition upon the same. 17

raell, notwithstanding their great hatred to the Christian Religion, the holy Scripture of the Old Testament is kept pure and uncorrupt amongst them, even in those places which do evidently confirm the truth of Christian Religion, *Isaiah 53. 3, 4, 5, &c.*

Q. What Books did the Christian Church receive?

A. The Christian Church hath embraced the doctrine of God, and received the Books both of the Old and New Testament. 1. Of the Christians.

Q. What things give weight to this testimony?

A. To the testimony of Christians, two things give force, 1. Their great constancy. 2 Their admirable and sweet consent: for in other matters we may observe differences in Opinions, in this a singular and wonderfull agreement.

Q. How many ways is this testimony of Christians considered?

A. This testimony of Christians is considered three ways, 1. Of the universall Church, which from the beginning thereof untill these times, professing the Christian Religion to be divine, doth also professe that these

Books are of God. 2. Of the severall chief primitive Churches, which first received the Books of the Old Testament and the Epistles written from the Apostles, to them, their Pastors, or some they knew; and after delivered them under the same title, to their successors and other Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the Tongue and matters Divine) upon due trial and examination have pronounced their Judgement, and approved them to the people committed to their charge.

Q. Of what force is this Testimony?

A. This Testimony of the Church is of great weight and importance; 1. It is profitable to prepare the heart, and to move it to believe. 2. It is of a humane Testimonies (whereby the Author of any Book that hath, is, or shall be extant, can be proved) the greatest both in respect of the multitude, wisdom, honesty, faithfullness of the witnesses; and the likeness, constancy and continuance of the Testimony itself. 3. But this Testimony is one humane. 4. Not the only, nor the chief

chief, whereby the truth and Divinity
of the Scripture is confirmed. 5. Nei-
ther can it be the ground of divine faith
and assurance.

*Q. What is the 2^d argument to prove
the Scripture to be the word of God?*

2. Argu-
ment.

A. The constancy of Saints.

Constancy

*Q. What things give weight to this
Argument?*

of the
Saints.

* *A. (1) The Saints of God of all
sorts and conditions, noble, base, rich,
poor, learned and unlearned, old, young,
married, unmarried, have acknowl-
edged them Divine (2) They have suf-
fered the most grievous torments, usu-
all, unusuall, speedy, slow, even what
Hell could invent or mans malice finde
out, for the defence of this truth. (3)
All these things a number number-
lesse endured. (4) And that with great
constancy and joy, even with a chear-
full heart & merry countenance, so that
none can think they suffered out of
weaknes pride, vainglory, or discontent.*

Q. What is the force of this argument?

*A. This patient suffering of the Mar-
tyrs is not testimony meerly humane,
but partly divine: for that courage
and chearfullnesse which they shewed*

in the midst of all torments, was not from nature, but from above.

3. Argu-
ment.

Miracles.

Q. What is the third argument to prove the Scriptures to be the word of God?

A. Miracles wrought to confirm the truth.

Q. What things give force to this argument?

A. || 1. Many, 2 and great wonders. 3. Such as Satan himself cannot imitate. 4. Such as exceed the power of any, year of all the Creatures in the world. 5. Such as the most malicious enemies of Gods truth could not deny to be divine, hath the Lord openly wrought by the hands of Moses, the Prophet and Apostles, for the confirmation of this truth, Numb. 11. 9. and 20. 10. Exod. 19. 16. 1 Kings 17. 24. Mark 16. 20. Heb. 2. 4. John 5. 36, and 9. 30. 33. Acts 5. 12.

A. What is the strength of this argument?

A. These miracles were sufficient to confirm the Divinity of this truth and writing to them who were eye-witnesses thereof, Heb. 2. 3. Job. 20. 20. Judg. 2. 7. 10. The undoubted and clear narration of them, is to us an invincible argument thereof.

Q. What

with an Exposition upon the same. 21

Q. What is the 4th argument to prove the Scriptures to be the Word of God? 4. Argument. Antiquity.

A. The Antiquity thereof.

Q. How doth this prove the Scriptures to be the word of God?

|| *A. That which is most antient, is most true and divine.*

Q. Why so?

A. 1. The purest Religion is before all others. 2. There must needs be a Law before Transgression: and 3. A commandment given unto man, before there could be place for the Devill to tempt him.

Q. How may the Antiquity of the Scripture be proved?

A. The Religion taught in Scripture is of greatest antiquity, because the doctrine of the Creation and Fall there handled, in all other stories whatsoever, is omitted.

Q. How else may it be proved that those Books are the word of God?

A. By 5. || the kittle, + 16 efficacy, 7 sweet m consent, 8 admirable n || doctrine, 9 excellent o† end, and 10 the witnesse p* of the Scripture it self, k Gen. 17. 1. Psal. 50. 1. Isa. 44. 24. Exod. 20. 1, 2, 1 Cor. 11. 23. John 3. 36. 1 Cor. 1. 23. Joel 1. 1, 2. 1 Psal. 19. 8.*

Rom. 15. 4. Rom. 8. 7. Zeph. 2. 11.
 Zech. 13. 2. Acts 5. 32. Acts 9. 5, 20
 21. Phil. 1. 12, 13. Rom. 15. 19
 2 Cor. 4. 8 9, 10. m Gen. 3. 15. and 49
 10. Isa. 9. 6. Dan. 9. 24. Mat. 1. 18
 Acts 10. 43. n Psal. 119. 129, 138 17
 Deut. 4. 5, 6. o John 20. 31. p 2 Tim. 3
 16. 2 Pet. 1. 19.

5. Argu-
 ment.

The stile
 of the
 Scriptures.

Q What is the fifth argument to prove
 the Scriptures to be the word of God?

A. The stile thereof.

Expos. || Q. What understand you
 the stile?

A By the stile of the Scripture we un-
 stand not the externall superficies of
 words, but the whole order, chara-
 cter, frame and comprehension, which
 fitly agreeth. (1) To the dignity of the
 speaker, (2) To the nature of the Argu-
 ment. And (3) is tempered according
 to the capacity and condition of them
 for whose sake it was written.

Q Had not every Prophet and Apo-
 stle a peculiar stile?

A. Every Prophet and Apostle al-
 most, had a peculiar stile; *Isaiah* is elo-
 quent, sweet, and more adorned; *Sa-*
lomon accurate, *Jeremy* vehement and
 more rough; *Amos* simple: but all are
 divine

Q. Wh

Q. What things declare the Majesty of the stile?

A. These things declare the Majesty of the stile.

1. The titles that the Author of the holy Scripture doth justly challenge unto himself; the which import (1) Independence of nature, *Exod. 3. 14.* (2) Supereminency of power and sovereignty, *Psal. 50. 1, 2.* And (3) excellency both of properties and works, *Gen. 17. 1. Isai. 42. 5. and 40. 22, 26.*

2. The manner used in teaching, commanding, promising, and threatening.

Q. What manner is used in Teaching?

A. Things above reason, hidden mysteries, such as exceed all humane capacity, are unfolded, without all argumentation or furniture of persuasion, 1 Cor. 2. 7. and we are required to understand and believe them, relying upon the truth and credit of the revealer.

Q. What manner is used in commanding?

A. In giving the Law, no proem is used, but Thus saith the Lord; no conclusion, but The Lord hath spoken,

24 *Exod. 20. 1, 2. Commandments of which no reason can be rendred, are enjoyned, Gen. 2. 17. and that which a naturall man would account foolishnesse, is peremptorily and with great severity required, John 3. 36. 1 Cor. 1. 23, 24. no argument being brought to perswade or confirm the equity of those commands, but onely the will of the Commander.*

Q. What manner is used in promising and threatning?

*A. Promises above likelyhood are made: to assure of performance, no reason is alledged, but, I the Lord have spoken, Isa. 51. 22. and 53. 3, 4. and to encourage against difficulties and dangers present divine assistance is promised both as necessary and sufficient, Exo. 4. 12. Josh. 1. 9. Jer. 1. 8. *Isaiah 43. 5. In the matter of threatning also, the like notes of the Divinity of the style may be observed.**

Q. What further particulars may be observed in the majesty of the style?

A. (1) That without respect of persons, he doth prescribe Laws to all men, private persons and publique Magistrates, whole Kingdomes and severall Estates.

(2) Com-

(2) Commanding what is distastfull to their nature, and forbidding what they approve.

(3) Promising not terrene honor, but life everlasting if they be obedient.

(4) Threatning, not with rack or gibbet, but eternall death if they disobey, *Joel* 1. 1, 2 *John* 3. 16. 1 *Sam.* 12. 25.

(5) That the Ministers of the Lord of Hosts do require attention, Faith and Obedience, to whatsoever they speak in the name of the Lord, whether it were prophesie, commandment, or rebuke; whether they called to repentance, and reformation of things amisse, or exhorted to obedience, 1 *Cor.* 11. 23. *Mich.* 1. 1, 2.

Q. Is not the maner of speech in Scripture low and humble?

A. Yes, but the low and humble maner of speech, used in holy Scripture, cannot justly offend any man.

Q. Why was it penned in so humble a maner?

A. (1) It was penned to the use and behoof both of the learned and unlearned, *Rom.* 1. 14.

(2) Though the Phrase be plain, the matter is high and excellent, profound

found and unutterable, *Hof. 8. 12. A.*
2. 11.

(3) Easinesse and plainnesse do best beseech the truth. A Pearl need not painting, nor truth to be underpropped with forreign aids; it is of it selfe sufficient to uphold and sustain it self.

(4) It becomes not the Majesty of a Prince to play the Orator.

(5) Though the Scripture be simple in word, it is great in power: no writings of Man, though never so well set forth, with wit, words, order, or depth of learning, can so enlighten the mind, move the will, pierce the heart, and stir up the affections, as doth the word of God.

(6) Neither do the Scriptures want eloquence, if the matter be well weighed: no writing doth, or can equal them in pithinesse of prophecyng, or ferventnesse of praying.

Q. Give an example hereof.

A. The song of *Moses*, and the beginning of *Esay*, in variety and force of eloquence, do farre exceed authors, Greek and Latin, if comparison be made betwixt those places

with an Exposition upon the same. 27

and whatsoever is most excellently indited by man, either in Greek or Latin, you may easily discern, the one was written by a Divine, the other by a humane Spirit.

Q. What is the sixth argument to prove the Scripture to be the Word of God?

6. Argument.

A. The Efficacy thereof.

Efficacy of the

Q. How doth the efficacy of this word demonstrate the Divinity thereof?

Scriptures.

A.† The efficacy of this Doctrine doth powerfully demonstrate the Divinity thereof: (1) For it converts the soul. (2) Enlightens the eyes, Psalm 19. 7, 8. (3) discovers sin, Rom. 7. 7. (4) Convinces the gainsayer, 2 Tim. 3. 16. (5) Killeth and terrifieth, 2 Cor. 3. 6. (6) Rejoyceth the heart, Psalm 19. 8. and 119. 103. (7) Quickneth, Psalm 119. 50, 93. (8) Comforteth, Rom. 15. 4. (9) Manifesteth the thoughts, 1 Cor. 14. 25. (10) Overthrows false Religions. (11) Casteth down strong holds, and the whole Kingdom of Satan. (12) Stoppeth the mouth of Oracles. (13) Destroyes Idols, 2 Cor. 10. 4. Zeph. 2. 11. Zach. 13. 2. And (14) remains invincible notwithstanding all opposition, Acts 5. 38. 39.

Q. What

Q. What things commend the efficacy of this word?

A. These things commend the efficacy of this Word.

(1) The nature thereof is opposite to the wisdom and will of a naturall man *1 Cor. 1. 21. and 2. 14. Rom. 8. 7.* and yet it hath prevailed.

(2) It hath prevailed, not onely with the grosse and sottish Gentiles who served other gods, *Galatians 8.* but even with the most fierce and bitter enemies thereof, *Acts 9. 5, 20, 21.*

(3) The enemyes who did oppose this truth were many, mighty and subtil.

Q. Who was the principal enemy of this truth?

A. The Devil out of his hatred against Gods glory, and mans salvation. Eph. 6. 12. Apoc. 2. 10.

Q. Who were his instruments?

A. (1) The Roman Emperors were his Instruments. (2) The rest of the world furthering, and (3) The Jews stirring them up.

Q. What moved them to persecute the truth?

A. (1)

A. (1) Their love to falshood and idolatry: and (2) Their malice against the Christian Religion.

Q How did they persecute it?

A. They did with 1. incredible fury and 2. vigilancy, labour the utter abolition of this truth, *Act. 4. 27* and *9. 2. Mat. 10. 18, 22. John. 16. 2. Act. 13. 50. and 14. 2, 5, 19. 1 Thes. 2. 15, 16.*

(4) The persons whom the Lord did chuse to be publishers of this heavenly Doctrine, were (1) In number few. (2) In outward appearance simple, rude base and weak. And (3) Sometimes also negligent, *Mat. 4. 18. 19, 20. Luke 6. 13. 2 Cor. 4. 7 8. Mark 13. 25.*

(5) These simple and weak men subdued the world by preaching the Crosse of Christ, and prescribing long-suffering and patience, *1 Cor. 2. 4. 1 Thes. 3. 4. Act. 9. 16. 2 Tim. 3. 1, 2.*

(6) The number of all sorts, ages, conditions, sexes and nations, who gave credit to this Doctrine, and confirmed the same with the losse of their lives

lives was innumerable, *Apoc.* 6. 9, 10.

(7) In short time a great part of the habitable world was converted, and brought to the obedience of Faith, that *Paul* filled all places from *Jerusalem* to *Illyricum* with the sound of the Gospel, *Col.* 1. 6. *Rom.* 15. 19.

(8) The more the truth was persecuted, the more it did prevail, *Acts* 3, 4. *Phil.* 1. 14.

(9) Though the Jews were wasted with many and great slaughters, yet the Scriptures did still remain safe and entire in their custody, when the Hebrew Language did lie almost unknown and had perished altogether, had not the Lord provided for Religion; though by the Jews, the deadly Enemies of Christ, was the doctrine of Christian Faith preserved.

(10) To these we may add the dreadful Judgements of God, which fell upon the persecutors of the Christian Faith; amongst whom, some were forced at their last gasp to acknowledge the Divinity of this Word, which things do strongly confirm the propagation, defence and conservation of this truth and Doctrine to be admirably

able and of God.

7. Argument.

A. The sweet consent thereof.

Sweet con-
sent of the

Scriptures.

sent which is found in all and every part of Scripture, cannot be ascribed to any but to the Spirit of God: each part so exactly agreeing with it self, and with the whole, *John 5. 46.*

Q. By what instances may this be declared?

A. This may sufficiently appear by comparing the prophecies of the Old Testament touching 1. Christ, 2. The calling of the Gentiles And 3 rejection of the Jewes; with the accomplishment of them declared in the New, *Gen. 3.*

15. and 12. 2. and 49. 10 *Numb.* 24.
17. *Dan.* 9. 25. *Mat.* 1. 18. *Luke* 1. 55.
and 24. 27, 44. *Acts* 26. 23. *Deut.* 32.
21. *Mal.* 1. 10, 11. *Psalms* 2. 8. & 110.
2. *Acts* 11. 18. *Psal.* 118. 22, 23. *Mat.*
21. 42. Such exact consent, as here is to
be found, is impossible to be fained of
men or angels, because the things fore-
told were removed from their know-
ledge

ledge and finding out, untill they were revealed.

Q. What considerations give weight to this Argument?

A. These considerations give weight to this Argument.

(1) The length of the time in which this writing continued; viz. from *Moses* untill *John*, which prevented all conceits of forgery, since they were not written in one, not yet in many ages.

(2) The multitude both of Books that were written, and of Writers who were employed in that service.

(3) The distance of place, in which they were written, which did hinder that the Writers could not confer together, *Jer. 2. 1, 2. and 36. 5. Ezek. 1.*

(4) The silence of the adversaries who in all that long space mentioned whiles the Scripture was in writing could never detect any thing in the Books as false or erroneous.

Q. What things give weight to the silence of the adversaries?

A. This silence of the adversaries is of great weight in this case because they were eye-witnesses

the

with an Exposition upon the same.

those things which our Saviour taught, did, and suffered, according as it was prophesied of him. So that they (1) Knew the Prophecies (2) Saw the accomplishment of them: And (3) were acquainted with that which the Apostles had written.

Q. The Prophets and Apostles who writ the same History, dissent one from another.

A. If the Prophets or Apostles who wrote the same Histories, do seem to dissent in any circumstances, this doth nothing derogate from their authority.

Q. Why so?

A. For 1. In themselves they differ not; the fault is our ignorance and apprehension. (2) By a right and just interpretation, they may easily be reconciled. (3) The dissonancy which seems to be amongst them in small things, doth free them from all suspicion of fraud, and their sweet consent in all matters of importance, doth convince that they wrote by the guidance of the same Spirit.

Q. Declare this more particularly.

A. 1. If they had all written one
D
thing,

thing, they might seem superfluous.

2. If each, a new History, there could appear no foot steps of consent. 3. When they relate the same story with the same circumstances, they have their use, one sometimes speaking more plainly than the other. And 4. when they agree in matter, but seem to dissent in circumstances, the truth is the more confirmed, an argument of fuller credit may be drawn out of that dissent: for as the Heathen man observeth, Too exact diligence is neither approved of all, neither doth it want suspicion.

Q. Doth not the Doctrine of the Scripture agree with all other truth whatsoever?

A. To this sweet agreement of holy Scripture with it self, it might be further added, that it agreeth with all other truth whatsoever: there is nothing true in Divinity, which is false in Philosophy; nothing in Philosophy is repugnant to the truth in Divinity, but it may be overthrown by the principles of right and true Philosophy.

Q. What is the 8th argument to prove

the Scriptures to be the word of God?

8. Argument

A. The excellent matter thereof.

Excellent
matter of
the Scrip-
tures.

Q. How doth this prove the Scriptures to be of God?

A. Because the matter treated of in holy Scripture, is divine & wonderfull.

Q. Declare this by some particular instances?

A. 1. It explicates unto us the nature, properties, and high acts of God, purely and holily.

2. It describes the person of Christ, so fitly, excellently and conveniently, that if the mind of man consider it attentively, of necessity it must acknowledge, it doth exceed the reach of a finite understanding.

3. It discovers unto us the misery and corruption of man by nature, the incomprehensible love of God in Jesus Christ towards man, that happy reconciliation (if we may so speak) of his justice and mercy by his infinite wisdom, ordaining Jesus Christ to be our Mediator.

4. It unfolds the Covenant of Grace, which God made with man after his Fall; all which can be drawn from no fountain, but Divine Revelation,

lation, 1 Cor. 2. 7, 10. Ephes. 3. 4, 5. Col. 1. 26.

5. The Scripture also contains the Law of God, which teacheth the duty of man, and that is wise and just, the Gentiles themselves being Judges, Dent. 4. 5, 6, 7.

Q. What notes of Divinity may be observed in the Precepts?

A. In the precepts divers Notes of Divinity may be observed: As (1) the surpassing excellency of the act, requiring that we should deny our selves, and lead our lives according to the appointment of the Lord, Mat. 16. 24, 25. Rom. 8. 12, 13. (2) The wonderful equity that doth appear in every commandment. (3) The admirable strangeness of some acts, which a natural man would count foolishness, yet prescribed as necessary, John 3. 36. and 8. 24. (4) The manner how obedience is required; viz. that it proceed from a pure heart, a good conscience, and faith unfained, Dent. 6. 5. 1 Cor. 13. 2. 1 Timothy 1. 5. (5) The perfection of the Law, commanding and allowing all good, but forbidding and condemning all sin and wickedness.

of what kind soever.

*Q. What example may be given here-
of?*

A. Take a brief view of the ten com-
mandments; Are they not, (1) Plain.
(2) Pure. (3) Brief. (4) Perfect. (5)
Just. (6) Extending to all. (7) Bind-
ing the conscience; and (8) Reaching
to the very thoughts.

Q. What do these things commend to us?

A. All these things commend unto
us, 1. The Justice. 2. The Wisdom.
3. The Holinesse. 4. The Omnipot-
ency. 5. The Omniscience. 6. The
Perfection. And 7. the absolute sove-
raignty of the Law-giver.

*Q. What notes of Divinity may be ob-
served in the promises and threatnings?*

A. The promises and threatnings
annexed to the Law, will suffer us to
acknowledge none other Author of
them, but the Lord alone. For. 1. none
can make them but he, because he onely
can give eternall life, and inflict eternal
condemnation 2. These are so set to-
gether with the commandments, as
they can move none, but only the con-
science of him, who doth acknowledge
the commandments to be divine.

9 Argu-
ment, Ex-
cellent end.

Q. What is the 9th argument to prove the Scripture to be the word of God?

A. The excellent end thereof.

Q. What is the end of the Scripture?

† *A. The end of the Scripture is divine, viz. 1. The glory of God: and 2. The salvation of man; not temporal but eternal.*

Q. How may it appear that the glory of God is the end of the Scripture?

A. Because the Doctrines, Precepts, Prohibitions and Narrations, are all referred to the setting forth of Gods praise.

Q. How doth this prove that they are of God?

A. It shews that they are from above, John 7. 18. and 5. 41. and 8. 50. 54. Gal. 1. 10. For, what is more equall, than that all things should return thither whence they had their beginning?

Q. How doth it appear that the salvation of man is the end of the Scripture?

A. Because this Word doth point out unto man, 1. What true blessednesse is: And 2. How he may be reconciled unto God, being lost by sin.

Q. How doth this prove them to be divine?

A. It

A. It is a firme demonstration to prove unto us the Divinity thereof: For (1) What is more agreeable to the wisdom, bounty, mercy, grace and power of God, then to restore man fallen, and to make him partaker of eternal happineffe? And (2) Who can shew unto man, how he may be admitted unto Gods favour, having offended? or direct and lead him forward in the path of life, but the Lord alone?

Q. What is the force of these Arguments?

A. These Arguments are of great force, whether they be severally or joyntly considered; and do as strongly prove that the Christian Religion is onely true, as any other reason can, that there was, is, or ought to be any true Religion.

Q. What is the 10th argument to prove Scriptures to be the word of God?

10. Argument.

A. The testimony of the Scripture it self.

Testimony of Scripture it selfe.

Q. What are the properties of this testimony?

A. This testimony of Scripture it self, is (1) most clear (2) Certain.

(3) Infallible. (4) Publique. And (5) Of it self, worthy credit.

Q. Why so?

A. It being the testimony of the Lord himself, who is in all things to be believed.

Q. Is this testimony of force to open the eyes or assure the heart?

A. No, for the external light of arguments, and testimonies brought to confirm and demonstrate, must be distinguished from the inward operation of the holy Ghost, opening our eyes to see the light shining in the Scripture, and to discern the sense thereof, 2 Cor. 1. 22.

Q. These reasons may convince any, be he never so obstinate: but are they sufficient to perswade the heart thereof?

A. No, the testimony of the Spirit is necessary and only sufficient for this purpose, 1 Cor. 2.

14. & 1 John 2.20, 27.

Expos. || *Q. Why is the testimony of the Spirit necessary?*

A. Because by nature we are blinde in spirituall things, 1 Cor. 2. 14. Mat. 15. 14. Though therefore the Scripture be a shining light, Psalm 119. 105. yet
unlesse

(5) Unlesse our eyes be opened, *Psalm 119.*
8. *Acts 26. 18.* we cannot see it, no
more then a blinde man doth the Sun,
John 1. 5.

Q. Why is the testimony of the Spirit
all-sufficient?

A. (1) Because the spirit is the author
of supernatural light and faith, *1 Cor. 2.*
9. *Eph. 1. 17. 1 John 5. 6, 10.*

(2) By the inspiration thereof
were the Scriptures written, *2. Pet.*
21.

(3) The secrets of God are fully
known unto, and effectually revealed
by the Spirit, *1 Cor. 2. 10.*

(4) The same Law which is written
in the Scriptures, the Spirit doth
write in the hearts of men that be in-
structed therewith, *Isaiah 59. 21. Heb. 8.*

Q. For which reasons it must needs be
that the testimony of the Spirit is all-
sufficient to perswade and assure the
heart that the Scriptures are the word
of God.

Q. What Rules must be observed to
prevent mistaking herein?

A. To prevent mistaking herein, ob-
serve these rules;

(1) The Spirit of God doth assu- 1 Rule.
redly

redly perswade our consciences that the Scriptures are of God; (1) By lightning our eyes to behold the light. (2) By writing the Law on our hearts. (3) By sealing up the promises to our Consciences. And causing us sensibly to feel the effect thereof, 1 Cor. 2. 12. Luke 24. 4. 1. 1 Cor. 14. 37. Jeremiah 31. 33. 2 Cor. 12. 2. 1 Thes. 1. 5. with 1 Thes. 2. Acts 16. 14.

2 Rule.

(2) This perswasion of the Spirit is more certain then can be proved with reason, or exprest in words.

Q. Why so?

A. For things doubtfull may be proved, but things in themselves are clear and certain, be above proof and reason, as the shining of the Sun needs not to be confirmed by argument to him, who hath his eyes open to see the light thereof.

3 Rule.

(3) This testimony of the Holy Ghost is certaine and manifest to him that hath the Spirit, but private, and publique; testifying only to him who is endued therewith; but not convincing others, nor confirming doctrines to others.

(4) T

(4) This testimony of the Spirit is *4 Rule.*
not to be severed from the word, which
is the instrument of the Holy Ghost and
is publique testimony.

Q Is it not injurious to try the Spirit?

A. It is not injurious to try the
Spirit, by the word of God, *1 John*
4. 1. seeing this is a mutuall rela-
tion between the truth of the party
witnessing, and the truth of the thing
witnessed: and the holy spirit, the
Author of the Scripture, is every
where like unto and doth every
where agree with himselfe.

(5) The testimony of the Spirit *5 Rule.*

doth not teach or assure us of the let-
ters, syllables, or several words of ho-
ly Scripture, which are onely a vessel
to carry and convey that heavenly
light unto us, but it doth seal in our
hearts the saving truth contained in
those sacred Writings into what
language soever they be translated,

1 John. 1. 13.

(6) The Spirit doth not lead them *6 Rule.*
whom it dwelleth, absolutely and
once into all truth, but into all truth
necessary to salvation, and by degrees,
1 John. 16. 13. with Act. 1. 6; and 1. 12.

Q What

Q. What follows hence?

A. Hence it follows, that holy men
partakers of the same Spirit, may
in many things, and dissent one from
another in matters not fundamen-
tal.

*Q. What are the properties of the Scrip-
ture?*

A. It is of 1. **Divine** authority
2. **The rule** of faith and manners
* 3 **useful**, **pure**, **profitable**,
and * 6. **plain**, **clear** 2 Tim. 3.
Eccl. 12. 10. Gal. 6. 16. u Rom. 10. 1.
w Psal. 12. 6. x Psal. 19. 7. y Prov. 8.

*Expos. || Q. What is the Divine
authority of holy Scripture?*

A. Such is the excellency of the
ly Scripture, above all other writings
whatsoever, 2 Tim. 3. 15. 2 Pet. 1.
that it ought to be credited in all
rations, threatnings, promises, or
phesies, 1 Tim. 1. 15. Heb. 11.
2 Pet. 1. 19. and obeyed in all
commandments, Job 22. 22. Jer. 13.
Rom. 1. 5.

Q. Whence hath it this authority?

A. From God the Author thereof
he being of incomprehensible wisdom
Psalm 147. 5. great goodness, Ex

First pro-
perty of
the Scrip-
tures. Its
of Divine
authority.

8. 9. *Psal.* 34. 8. *Rom.* 11. 22. absolute power and dominion, *Gen.* 17. 1. *Psal.* 50. 1, 2. and truth, that can neither deceive nor be deceived, *Rom.* 3. 4. *Tit.* 1. 2. *Heb.* 6. 18.

Q. Doth the authority of the Scripture who's depend upon God?

A. The authority of the Scripture both onely and wholly depend upon God the Author of it.

Q. May not one part of Scripture be preferred before another?

*A. Though one part may be preferred before another, in respect of excellency of matter and use, *Can.* 1. 1. *Tim.* 1. 15. yet in authority and certainty every part is equal.*

Q. Is any other writing of equal authority to the Scripture?

*A. Only Scripture is of Divine authority, *Gal.* 1. 8. *Mat.* 17. 5. *1 Cor.* 1. 23.*

† Q. How may it be proved that the Scripture is the rule of faith & maners?

*A. Because the Scriptures are, (1) The word of Christ, *Col.* 3. 16. whose word is upright, *Eccl.* 12. 10. *Phil.* 3. 16. (2) The truest truth, *Heb.* 13. 8. (3) Received by immediate, divine Revelation, *2 Pet.* 1.*

2. Property.
Rule of
Faith and
Manners.

21. (4) Delivered to the Church. Sufficient to make the man of God perfect in all good works 2 Tim. 3. 16. (6) The treasury whence all doctrine must be taken, 1 Pet. 4. 11. Acts 17. 17. Luke 16. 29 (7) The touchstone whereby thou must be tried, Act. 17. Isaiah 8. 20. and (8) Without which error in doctrine and manners is unavoidable, Matth. 22. 29.

The third
property
necessary.

Q. How is the word necessary in respect of substance?

* A. In respect of substance, the word of God was alwayes necessary Eph. 2. 20. without which we cannot 1. Neither know, Nor 2. worship God aright, Heb. 11. 3, 6. Mat. 22. 29. John 1. 1. 2 Tim. 3. 16. Rom. 15. 4. Luke 24. 26, 27.

Q. How is it necessary in respect of the manner of revealing?

A. In respect of the manner of revealing in writing, the Scriptures were necessary, ever since it pleased God in that manner to make known his will Deut. 17. 18. Josh. 1. 8. Rom. 15. 4. Luke 3. Jude v. 3 and so shall be to the end of the world 1 Cor. 10. 11. Rev. 22.

The fourth
property,
pure.

Q. How is the Scripture pure?

|| *A.* This blessed word of God is free from all, even the least, stain of folly, error, falshood or injustice, *Psal. 119. 138, 140. Prov. 30. 5. John 17. 17.* all things being laid down holily and truly, both for substance, circumstance and manner of speaking, *Psal. 51. 1. Mat. 1. 25.*

Q. What is the perfection of the Scripture?

† *A.* Whatsoever was, is, or shall be necessary or profitable to be known, believed, practised or hoped for, that is fully comprehended in the Books of the Prophets and Apostles, *Luk 16. 29, 1. John 5. 39. Rom. 15. 4. Gal. 1. 8, 2 Tim. 3. 15, 16, 17.*

Q. What things are to be observed, that the perfection of the Scripture might more easily appear?

A. The perfection of the Scripture will more plainly appear, if we consider, (1) That Religion for the substance thereof, was ever one and unchangeable. *Heb. 13. 8. Eph. 4. 5. Jude 1. 1, 2. Acts 26. 22. Tit. 1. 1, 2.*

(2) The Law of God, written by Moses and the Prophets, did deliver whatsoever is needfull for, and behoovefull

First property, perfect.

hoovefull to the salvation of the Israelites, *Deut.* 4. 2. and 12. 32. *Psal.* 1. *Mal.* 4. 4. *Hos.* 8. 12. *Luke* 10. 26.

(3) Our Saviour, 1. Made known unto his Disciples the last and full will of his heavenly Father, *John* 14. 2. and 15. 15. and 16. 13. and 1. 18. 2. What they received of him, they faithfully preached unto the world *Acts* 20. 27. *1 Cor* 15. 1, 2, 3. *Gal.* 8. 1 *John* 1. 3. and 3. The sum of what they preached is committed to writing *Acts* 1. 1, 2. *John* 20. 31. *1 John* 5. with *Acts* 8. 5. *1 Cor.* 2. 2. *Rom.* 8, 9, 10.

(4) There is nothing necessary to be knowne of Christians, over and above that which is found in the Old Testament, which is not plainly, clearly and fully set down, and to be gathered out of the writings of the Apostles and Evangelists.

Q. Is the whole Scripture perfect in the particular Books thereof?

A. In the whole body of the Scripture, all doubts and controversie are perfectly decided, *Isaiah* 8. 20. *22.* 39, 40. *Deut.* 17. 8, 9, 10, 11. *2 Tim.* 3. 16, 17. and every partic

with an Exposition upon the same.

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book is sufficiently perfect for the proper end thereof.

Q. What use is to be made hereof?

A. Unwritten traditions, 1 Cor. 4. 9. new articles of faith, Jer. 7. 31, & 19. 5. & new visions & revelations; are now to be rejected, Heb. 1. 1. Joh. 4. 25. John 15. 15. & 16. 13. with Matth. 28. 19. 2 Cor. 3. 6, 8, 11. with Heb. 8. 13.

Q. How is the Scripture easie?

A. In themselves the whole Scripture is easie, Psal. 119. 105. 2 Pet. 1. 19. Prov. 14. 6. for such excellent matter could not be delivered in more significant and fit words, Act, 1. 16. with Eph. 1. 17. But all things in Scripture are not alike manifest, 2. Pet. 3. 16.

6. Property
Plain.

Q. What Rules are to be observed touching the plainnesse of Scripture in respect of us?

A. I. The Gentiles by nature have the Law written in their hearts, Rom. 2. 14. (2). But to a naturall man the Gospel is obscure, accounted foolishness, 1 Corinthians 1. 21. and 2. 14. (3). Things necessary to salvation are so clearly laid down, that the simplest indued with the spirit, cannot bee altogether ignorant of the same, Isa. 54.

A Short Catechism,

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John 6. 45. Deu. 30. 11. Matth. 11. 25. 2 Cor. 4. 3. But (4) to them who are in part illightned, 1 Cor. 13. 12 many things are obscure and dark, Cor. 13. 9.

Q. Why are many things in the Scripture obscure and dark to them who are in part illightned?

A. (1) To tame the pride of man's nature, 2 Cor. 12. 7. (2) To work in us a reverence to the Scripture, 2 Pet. 3. 16, 17, 18. (3) To stir us up with care and diligence to read, pray, hear &c. and use Gods meanes to grow in knowledge, Prov. 2. 34, 5. And (4) to enforce acknowledgement that all heavenly wisdom doth come from above, Prov. 2. 6. Jam. 1. 35. 1 King. 3. 9. Job 28. 23.

Q. For what end was the Scripture written?

A. To 2 (1) Teach (2) Instruct (3) Convince. (4) Correct. And (5) Comfort, 2 2 Tim. 3. 16, 17 Rom. 15. 4.

Expos. || Q. In what doth the Scripture teach, instruct, convince, correct and comfort?

A. The Scriptures doth (1) Teach
found

found Doctrine. (2) Disprove error.
(3) Correct iniquity. (4) Instruct to
righteousness. And (5) comfort in the
path of holiness, 1 Tim. 1. 10, 11.
Tit. 2. 12. 1 Thes. 3. 3, 4. Heb. 12.
1, 2.

Q. How is it proved that the Scripture was written for these ends?

A. Because it was given to shew unto man the way of life and salvation.

Q. Why was the Scripture given to teach and instruct?

A. Because faith and obedience is the way to happiness, and the whole duty of man is faith working by love, which man could not learn of himself, Rom. 1. 5. Tit. 1. 1, 2. 2 Tim. 1. 13. Gal. 5, 6 & 6. 15.

Q. Why was it given to convince and correct?

A. Because the way to happiness is assaulted, (1) With ignorance. (2) Error. (3) Superstition. And (4) profaneness, 1 Tim. 1. 6, 19, 10. 2 Pet. 2. 1, 2, 3.

Q. Why was it given to comfort?

A. Because the same way to happiness is beset with many afflictions, 2 Tim. 3. 12,

Q. Doth the knowledge of the scriptures belong unto all men?

A. Yes, || all men are not onely allowed, a but exhorted and b commanded to read, hear and c understand the Scripture, a John 5. 39, b Deut. 17. 18, 19. Rev 1. 3 c Act 8. 30.

Expos. || Q. Why are the Scriptures to be read and understood of all men?

A. 1. Because the Scriptures teach the way of life, Prov. 2. 9. Luke 16. 29. Acts 24. 14. & 13. 11, 46. Psalm 116. 11. John 6. 6, 8. (2) Set forth the duties of every man in his place and estate of life, Deut. 17. 17, 18, 19, 20. Josh. 1. 8. Psalm 119. 24. 2 Chron. 23. 11. 1 Tim. 4. 14. and 5. 1 & c. 2 Tim. 2. 16. 17. (3) Are the ground of Faith, Rom. 4. 20. 2 Chron. 20. 20. 1 Tim. 1. 15. (4) The epistle of God sent to his Church, Hos. 8. 12. Rev. 2. 1, 8, 12. (5) His Testament, wherein we may find what Legacies he hath bequeathed unto us, 2 Cor. 3. 14, 16. Heb. 10. 16. John 14. 17. (6) The Sword of the Spirit, Eph. 6. 17. (7) Being known and imbraced, they make a man happy. Psalm 119. 97, 98. Luke 10. 42. and 16. 29. Psalm 1. 2. Rev. 1. 3.

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but (8) Being neglected or contemned, they plunge men into all misery, *Heb. 2.3. Mat. 22. 29. Psalm 50. 16.*

Q. What sort of men ought to read the Scripture?

A. All men of what age, estate, quality or degree soever, ought to acquaint themselves with the word of God, 1 John 2. 14, 15. Psa'. 119. 9. Acts 17. 11. Dent. 6. 7. Acts 18. 25. 28.

Q. What motives may encourage the weak, and the strong Christian also to read the word of God?

A. (1.) Because it was given of God, for the benefit and behoofe of all sorts, Rom. 15. 4. (2) It being milke for babes, and meat for strong men, 1 Cor. 3. 1, 2. Heb. 5. 13. (3) It being plaine and easie to instruct the simple, Prov. 1. 4. Psa'. 19. 7. (4) & full of hidden wisdom to exercise the strong, and satisfie the wise, Col. 2. 3. 1 Cor. 2. 7. Prov. 1. 5. (5) That both sorts may be able to try the Spirits, 1 John 4. 1. (6) That they might be wise unto salvation. (7) And grow rich in all spirituall knowledge and understanding, Col. 1. 10. and 2. 2. and 3. 16.

A Short Catechism,

Q. The Scriptures were written in Hebrew and Greek, how then should all men read and understand them?

A. They ought to be d translated || into known Tongues e and † interpreted, d 1 Cor. 14. 18, 19, e Neh. 8. 8. Acts 8. 35,

Expos. || Q. Why are the Scriptures to be translated into a known tongue?

A. 1. Because the Prophets and Apostles preached their doctrines to the people and nations in their known languages, Jer. 36. 15, 16. Acts 2. 6. (2) Immediately after the Apostles times, many translations were extant. (3) All things must be done in the congregation unto edifying, 1 Cor. 14. 26. but an unknown tongue doth not edifie Gen. 11. 4. And (4) all are commanded to try the Spirits, 1 Thes. 5. 21. 1 Cor. 10. 15.

† Q. Why are the Scriptures to be interpreted?

A. Because the expounding of Scripture is (1) Commanded by God, 1 Cor. 14. 1, 2, 3, 4. and 3. 39. (2) Practised by the godly, 1 Cor. 4. 16, 21. and 14. 27. Matth. 1. 23. 1 Cor. 14. 19. And (3) is profitable both for the

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unfolding. of obscure places, *Neh.* 8. 8.
and applying of plain Texts, *1 Cor.* 11.
23, 24, 28 29.

Q. In what things doth it stand?

A. It stands in two things. 1. In giving the right sence, *Matth.* 13. 38. *Acts* 2. 29, 30. *Gal.* 3. 16. (2) In a fit application of the same, *Acts* 2. 26. and 1. 16. *1 Cor.* 14. 24. *2 Peter* 1. 12.

Q. Is the sence of the Scripture one, or manifold?

A. Of one place of Scripture, there is but one proper and natural sence, though sometimes things are so exprefsed, as that the things themselves do signifie other matters, according to the Lords Ordinance, *Gal.* 4. 24, 34. *Exod.* 12. 16. with *John* 29. 36. *Pfat.* 2. 1. with *Acts* 4. 24, 25, 26.

Q. Are we tyed to the Exposition of Fathers?

A. We are not necessarily tyed to the exposition of Fathers or Councils, for the finding out of the sence of the Scripture, *Rom.* 3. 4. *Mat.* 5. 27, 28, 31, 32, 33, 34, 38, 39, 43, 44.

Q. Who is the faithful interpreter of the Scripture?

A. The holy Ghost speaking in the Scripture, is the only faithfull Interpreter of the Scripture, *Luke* 1. 70. *1 Cor.* 2. 10, 11. *John* 14. 26. *Isaiah* 55. 4.

Q. What be the means to finde out the true meaning of the Scriptures?

A. The meanes to find out the true meaning of the Scripture, are (1.) Conference of one place of Scripture with another, *2 Sam.* 24. 1. with *1 Chron.* 21. 1. *Isaiah* 28. 16. with *Romans* 9. 33. *Isaiah* 65. 1, 2. with *Romans* 10. 20, 21. *Micah* 5. 2. with *Matt* 2. 6. *Matthew* 26. 34. with *Marke* 14. 30. (2) Diligent consideration of the scope. (3) And circumstances of the place, *Mat.* 22. 31, 32. *Acts* 2. 29. as the occasions and coherences of that which went before, with that which followeth after. (4) Consideration of the matter whereof it doth intreat, *1 Cor.* 11. 24, 25, 26. (5) And circumstances of persons, times, and places, *Acts* 13. 36. 37. (6) Also consideration, whether the words be spoken figuratively or simply; for in figurative speeches, not the outward shew of words, but the sense is to be taken, *John* 15. 1. *Mat.* 26. 26.

John

John 14. 6. *Exod.* 12. 11. *John* 6. 35.
Cor. 10. 16. (7.) And knowledge of
the Arts & Tongues wherein the Scrip-
tures were originally written, *1 Cor.*
2. 10. *Acts* 2. 3, 4. (8) But alwaies it is
to be observed, that obscure places are
not to bee expounded contrary to the
rule of faith set downe in plainer places
of the Scripture. *Rom.* 2. 18 20. and
2. 6. 2 *Tim.* 1. 13. *Acts* 13. 33, 36, 37.
Rom. 9. 7.

Q. What doth the Scripture specially
teach us?

A. The saving f knowledge || of
God, † and Jesus Christ, f *John* 17
3. *Col.* 2. 1, 2.

Expos. Q. Why is knowledge neces-
sary?

A. Because Knowledge is, (1) The
ground of obedience, *1 Chr.* 28. 9. *Acts*
6. 18. (2) A rich gift of Grace, *Marke*
4. 11. (3) The first Grace that God gi-
veth unto his Children. *1 John* 2. 20,
7. and 5. 20. *John* 16. 4. and 6. 63.
(4) The foundation of all other graces,
Prov. 19. 2. *Psal.* 9. 10. *Hosea* 4. 6.
Isaiah 11. 9 (5) The guide of our affe-
ctions, & director of our actions, *Psal.*
19. 9, 100, 101. *Prov.* 2. 10, 11, 12.
Isaiah

Isaiah 37. 21. And (6) without it, is little worth, *Rom. 10. 2.* sacrifice was vain *Hos. 6. 6* and devotion but superstition, *Acts 17. 22, 23.*

Q. When is knowledge saving?

A. When it is made by the work of the holy Ghost, to be effectual to sincere faith, love, fear and obedience, then is saving, *John 17. 3. Isa. 53. 11.*

Q. Why must we know God?

A. We must know God, because otherwise, (1.) We cannot desire, *John 4. 10.* (2) Obey, *1 John 2. 4.* Nor have communion or fellowship with him, *1 John 1. 5, 6, 7.*

Q. Why must we know Christ?

A. We must know Christ, (1) because sin hath made a separation between God and us, *Isa. 59. 2.* so that we cannot be received into Gods favour, or have communion with him without a Mediator, *Eph. 1. 3, 5. Rom. 3. 25. Eph. 2. 18. 1 John 2. 1, 2. Heb. 10. 21. 22. John 14. 6.*

(2) God in Christ, or God as Christ, is the object of Christian Religion, *Coloss. 3. 17. 1 Pet 1. 21. John 14. 1. Heb. 1. 6.*

Q. How doth it appear that this knowledge is excellent?

A. (1) Because Christ is the image of the invisible God, Col. 1. 15. the brightnesse of his glory, and the expresse image of his person, Heb. 1. 3.

(2) In whom, with open face we behold, as in a glass, the glory of the Lord, 2 Cor. 3. 18. John 14. 9.

(3) In whom are hid all the treasures of wisdom and knowledge, Col. 2. 3.

Q. How may it appear that the knowledge of God and Christ is sufficient?

(A.) 1. Because the Apostles, who preached unto the world the whole counsel of God necessary to salvation, did preach nothing, Acts 8. 5. Rom. 10. 9. Acts 28. 31. (2) did desire to know nothing, but Jesus Christ and him crucified, 1 Cor. 2. 2. Phil. 3. 8.

(3) Of him they wrote, that our joy might be full, 1 John 4. 1. And (4) the Lord, who forbids us to glory in any thing beside, doth command us to glory in this, that we know him in Christ, Jer. 9. 23. 1 Cor. 1. 30, 31.

Q. What be the properties of this knowledge?

A. This knowledge is, (1) Necessary. (2) Easie. (3) Excellent. (4) Sufficient.

Sufficient. (5) Sound. And (6) comfortable, 2 Cor. 4. 3, 4. Acts 8. 8.

Q. How may it be proved that there is a God?

A. By the g || 1 works, and
wonders which are seen, 3 the
stimony i of * conscience, the
powers || of the soul, and the sly
trifles† of Satan, g Psalm 19. 1, 2.
41. 23. Romans 1. 20. Acts 14. 17.
12. 7, 8, 9. b Exod. 8. 9. and 9. 16. i Ro
2. 15. Isa. 33. 5. 14. & 53. 5. k Zach. 1.
Psalm 94. 8, 9 10. l Rev. 12. 7, 10.

I Argu- ment.

I Argu- **Expos. || Q.** *What reasons may*
ment. *drawn from the works of God, to p*
The works that there is a God?

God.

I. Reason

God. *A.* 1. The first creature was not
I. Reason of nothing, otherwise it could not
be subject to change and alteration:
all creatures are finite, compounded,
imperfect, unable to make or sustain
themselves, therefore of necessity
there must be a first cause, in power infinitely
more perfect and of it selfe, that is
Being and Continuance unto
all things.

2 Reason

2. *Reason* 2. Nothing can be the cause
selfe: for then it should be both
cause and the effect, both before

er it self, therefore all things have
their beginning from one first and su-
perior cause which is God.

3. Amongst things created we may 3 *Reas.*
serve a series of causes, and an order
in the things themselves; but order
comes from one first, and leads us unto one
last.

4. All things, even things with- 4 *Reas.*
out life, sense and reason, which can-
not move voluntarily, or intend an
end, are directed orderly unto an end;
therefore there is one wise, good, and
chief director of all things, which is
God.

5. The greatnesse, perfection, mul- 5 *Reas.*
titude, variety and concord of things
existing; the form and continual
conservation of the World, do shew
that all things do depend upon some
one, wise and perfect good, from
whom they have their being and preser-
vation.

Q. What understand you by won- 2 *Argu-*
ders? ment.

A. By wonders we understand vi-
cious and apparant works, extraordi-
narily wrought, not onely above the
ordinary course of nature, but simply
above
Miracles-

above the power of nature.

Q. How many wayes may works bove the power of nature?

A. Two ways, 1. Either in re of the work it self, 2. or the manner doing.

Q. How do these wonders prove there is is a God?

A. These effects do convince, there is an infinit power that bove, and doth over-rule all this for every principal and primary cause more excellent then the effects of.

** Q. What are the Acts of conscience respect of things past?*

3. Argu-
ment.
Testimo-
ny of Con-
science.

*A. The conscience doth 1. Remem-
1. Bring to remembrance: And 3.
witness of the cogitations, words
actions of all men.*

Q. What are the acts of conscience respect of things well done?

*A. It doth (1) Excuse; (2) com-
fort in well-doing against the
graces, slanders, and persecutions of
world.*

Q. What are the acts of conscience respect of things done evil?

A. It 1. Doth accuse: 2. And

...for sin secretly committed, which
...ever did, nor shall come into the know-
...edge of men.

Q. What are the acts of conscience in
...spect of things to be done?

A. 1. It doth incite to holinesse:
And 2. curb and bridle from iniqui-

ty.
Q. How doe these Acts prove that
...there is a God?

A. This is a manifest token and
proof, that there is a supream Judge,
who hath given a Law binding the
conscience, doth observe all our
thoughts, devices, words and works,
and will call us to an account and
Reckoning.

Q. || What arguments may be brought 4. Argu-
from the powers of the soul to prove that ment-
there is a God? Powers of
the soul.

A. The soul is a spirituall, invifible
and immortal substance, endued with
(2) power to understand and will; but
the soul and the power thereof, is not
of and from it selfe: therefore it must
proceed from another cause, which is
power, wisdom, and understanding it
self, and that is God.

And 2. In the understanding there are
certain

certain principles, whereby it discerneth truth and falshood, good and evil: this gift man hath not of himself, therefore it springs from a supream and most wise understanding, the principle cause being ever more excellent than the effect.

3. The mind is not satisfied with the knowledge; nor the will with the possessions of all things in this world: but still they seek, and earnestly thirst after some higher good: there is therefore a soveraign truth and chief good which being perfectly known and enjoyed, will give contentment.

4. By the powers and faculties of the Soul, man is capable of happinesse, or the chief good: but in vain should he be made capable thereof, if there were not a chief good to be possessed and enjoyed.

5. Argument:

Prahlise of Satan.

† Q. How do the practices of Satan prove that there is a God?

A. 1 By the assaults and suggestions of Satan we feel there is a Devil: may we not then certainly conclude that there is a God?

2. Satan labours by all means to extinguish the light of the Gospel,

with an Exposition upon the same.

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lead men on in ignorance, error and prophaneſs, and to turne them out of the path of holineſs: Now why ſhould Satan war thus againſt God his word, and Saints, why ſhould he ſeek Gods diſhonour and mans deſtruction, if there were not a God, a law, and an everlaſting life.

Q. *How elſe?*

A. By the ¶ 6 conſent of nations,
† 7 defence m of the church, * 8 ſup-
port and n comfort of the godly; 9
but principally by the o Scripture,
m Psalm 9. 16. and 58. 11. n Jer. 33. 9.
o Iſaiah 42. 8.

Expoſ. Q. *How doth the conſent of Nations prove that there is a God?*

A. (1) All nations in every age, time 6 Argu-
and place of the world, have acknow- ment.
ledged that there was a God.

Conſent of
nations.

(2) The Gentiles could not endure him who denyed a divine power.

(3) They adored ſtocks, ſtones, bruit beaſts, and the baſeſt creatures, rather then they would have no Deity at all.

(4) They were zealous and forward in the worſhip of their Idols, which ſhewes, that though they acknowledged not the true God, yet they knew

F

there

there is a God to whom divine worship is due.

(5) Such as have studied to become Atheists, could never blot this truth out of their consciences; but the majesty of God hath affrighted, and his terrors made them afraid.

7 Argu-
ment
Defence of
the Church.

Q. How doth the defence of the church prove that there is a God?

† A. (1) The Devill with great malice and fury, and ungodlymen with all their might, authority, malice and policy, have laboured to find out and extirpate all those that call upon the name of the Lord Jesus; but they have been miraculously hid, preserved and defended by the Lord.

(2) God hath wondrously frustrated all the devices of the wicked enemies of his Church; and by the means they practised to root it out, it was increased.

(3) God fought from Heaven against the persecutors of his children and executed upon them the fiercest of his displeasure: dreadful judgments did overtake many of them and such horror fell upon some, that they were forced to leave their places of favour

With an Exposition upon the same. 67

favour and rule, and betake themselves to a solitary and private life.

8 Argu-
ment.

Q. How doth the support and comfort of the godly prove that there is a God?

Support
and com-
fort of the
godly.

A. The Lord hath (1) armed his children with invincible courage and fortitude to endure disgrace, contempt, poverty, death, and the most exquisite torments that hell could invent. (2) He hath supported them under the burthen of an accusing conscience. (3) He hath inwardly refreshed them as it were suddenly with sweet peace and consolation. (4) And by the power, strength & comfort of the Holy Ghost, he hath enabled them to sing Psalms in prison, and in the midst of the fire; which courage, strength, and comfort of theirs doth plainly demonstrate that there is a God. (5) Especially if you compare it with that fear, faintnes & unquietness, vexation & deadness, which is in other men, when they suffer anything.

Q. What is God?

A. He is a Spirit, having, & his Being of himself, p Iohn 4, 24, & Exod. 3. 14.

Expos. || *Q. What meane you by this, that God is a Spirit?*

A. That God is, 1. A spiritual 2. Invisible. And 3. immateriall substance
1 Tim. 1. 17 Luke 24. 39.

Q What is meant by this, having his being of himselfe?

† *A* That God is without beginning, *Psalm 90. 2, and 93. 2. Isa. 43. 12, and 44. 6.* and without cause, *Apoc. 1. 8, Isaiah 41. 4. and 43. 10. and 48. 12.*

Q What followeth hence?

A Therefore he is (1) Without composition. (2) infinite *Psalm 147. 5, and 145. 3. Exod. 3. 14,* (3) Eternal, *Prov. 8. 20, 22, 23. Rom. 16. 26.* (4) Incomprehensible, *Exod. 32. 22, 23. 1 Tim. 6. 16. 1 Kings 8. 27. Isaiah 66.* And (5) unchangeable, *Jam. 1. 17. Mal. 3. 6.*

Q How many Gods be there?

A. Onely one || God and † three Persons, the Father, Son, and Holy Ghost, *1 Deut. 6. 4. 1 Cor. 8. 4, 6. Mat 28. 19, 1 John 5. 7.*

Expos. || Q How may it be proved that there is but one God?

A There can be but one, 1. Omnipotent, *Dan. 4. 35.* 2 Infinite. 3 Eternal. 4. Most perfect. 5 First cause. And 6. Director

with an Exposition upon the same.

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6. Director of all things. (2) All things are referred to one first, *Rom.* 11. 35. *Apoc.* 1; 8, and 4, 11.

Q What is a person?

† *A* A person generally taken, is one entire, substance, not common to many, endued with life and understanding, will and power.

Q What is a person in the Trinity?

A. A person in the God-head, is the God-head restrained, or distinguished by his personal property *John* 14. 19 and 15. 1.

Q Is the Divine nature common to all three persons?

A The whole divine nature being indivisible, *1 Cor.* 8. 6. is common to all three persons, Father, Son, and Holy Ghost, *Acts* 4. 24 *2 Cor.* 1. 3 *John* 1. 1. *Rom.* 9. 5 *Heb.* 1. 8 *Num* 12. 6, 7; with *Acts* 1. 16, *o Peter* 1. 11 *Heb* 11. *Acts* 4. 25 with *2 Peter* 1. 21.

Q What followeth hence!

A. Hence it followeth (1) that whatsoever doth absolutely agree to the divine nature, or is spoken of the divine nature by relation unto the Creatures, that doth agree likewise to every person,

on, in Trinity, *John* 1. 1. *Prov.* 8. 22. *Apoc.* 1. 8. *Mat.* 18. 20. *John* 3. 13. *Job* 26. 13. and 33. 4. *John* 14. 26. *Luke* 1. 35.

(2) That every person in Trinity is equal in glory and Eternity, *John* 10. 30. *John* 17. 5. *Phil.* 2. 6. *Eph.* 1. 17. with *John* 1. 2, 14.

(3) And that there is a most near communion and union between them.

Q. Wherein stands this near union and communion?

A. Herein it stands; (1) Each one is in the rest and with the rest, *John* 14. 10, 11. *John* 1. 1. And (2) every one doth possess, love. and glorifie each other, *Prov.* 8. 22, 30. *John* 17. 5. working the same things, *John* 5. 19.

Q. What is the Father?

A. The Godhead considered with the personal property of begetting, is the Father, &c.

Q. What is the property of the Father?

A. To be of himself, and to beget his Son, *John* 1. 18 and 3. 18.

Expos. *Q.* Doth the Divine nature beget?

A. The Divine nature doth neither beget

8. 22. beget, nor is begotten.

3. 13. *Q. How then doth the Father beget*
4. 26. *the Son?*

A The Father doth beget the Son by
an eternall and necessary communica-
tion of his essence, wholly and indivi-
sibly to his Son, which yet he wholly
retaineth in himself, *John 1. 1. Prov.*
8. 22, 23.

Q. What is the property of the Son?

A. To be u begotten of the Father
u John 3 18.

Q. What is the property of the holy
Ghost?

A. To proceed from the w Father
and x the Son, u John. 15. 26. x Rom.
8. 9. *Gal. 4. 6*

Q The nature of God is infinite and
incomprehensible, how then may we con-
ceive him?

A. By his y properties, || and by
his z works, y Exod 34. 6, 7. z Psal.
19. 1, and 8 1 *Joh 36, 24, &c. and 37.*
1, 8.

Expos. || Q What is a property in
God?

A A property in God, is that where-
by his divine nature is known in it self,
and distinguished from all other.

Q Do the properties in God differ from the Divine Essence, or one from another?

A The properties in God do not really differ from the Divine Essence nor one of them from the other, but only in our manner of conceiving.

What followeth hereupon?

A Hence it followeth, that every property in God is inseparable and incommunicable.

Q What are his properties?

A He is || 1 most alwise, † 2 strong, c* good, d || 4 gracious et 5 just, f* merciful, g 7 perfect, h† 8 blessed, and i* 9 glorious, a Rom. 16. 27. b Job 12. 13. c Mat. 19. 17. d Exod. 33. 19. Rom. 5. 8. e Psal. 145. 17, f Psalm 103. 11. & 145. 8, 9. d Mat. 5, 48. Job 35. 7, 8. b Mark 14. 16. Rom. 9. 5, i 1 Cor. 2, 8.

Expos. || *Q*. What is wisdom in God?

A Wisdom is that whereby God doth perfectly know, (1) Himself, Mat. 11. 27, John 1 18, and 7, 29, 1 Cor. 2, 10 11. (2) And all things: (3) And actions, 1 John 3, 20 John 16; 20, and 21, 17, (4) With all their circumstances 1 Sam: 23, 11, 12, Matth: 11, 21 and

diff. 22, John 7. 30, discerning a most wise reason of them.

Q What be the parts of wisdom?

A Two, 1 Knowledge, 2. Counsel.

Q How doth God know all things?

A B (1) one Heb. 4 13, (2) Infinite, *I. Know-*
Isa. 139, 6, & 147, 5. *Isa.* 40, 28, (3) *ledge.*
Eternal, *Eph.* 1. 4 (4) Simple, *Exod.* 2. Counsel.
14. And (5) unchangeable act of his understanding, *Isa.* 46, 10.

Q After what maner doth God know all things?

A 1. Clearly, 2 Infallibly, And 3, distinctly, 1 *Chron.* 2. 89, 2 *Tim.* 2. 19.
Psa'm 56. 8, and 147, 4, *Mat.* 10. 30.

Q What is Counsel?

A Counsel is Gods discerning a most wise reason of all things and actions, *Eph* 1. 11 *Prov.* 8. 14.

Q What is strength in God?

A Strength is that whereby God doth work whatsoever he doth will, *Dan* 4. 35. *Isa.* 40. 28.

In what maner doth God work?

A. 1 Most freely, *Psalms.* 115. 3. and 135, 6, 2. And without resistance or weariness.

Q What doth God?

A Whatsoever he doth will.

Q. What

Q. *What can the Lord do?*

A. The Lord can do whatsoever he can will, *Mat. 3. 9.*

Q. *What is goodnesse in God?*

3 *Property.*
3 *Good-*
ness.

* A. Goodnesse is that whereby God being the chief good, *Mark 10.* sheweth himselfe very good and bountifull to all his Creatures, *Psalms 86. Gen. 1. 31. Psalm 33. 5. and 36. and 145. 9*

Q. *How many wayes is the goodnesse of God to be considered?*

A. Two wayes, 1. As it is in himself. 2. As it is exercised to all his Creatures.

4 *Property.*
4 *Gracious-*
ness.

Q. *What is Gratiousefnes in God?*

A. Gratiousefnesse is that whereby God being truly (1) Amiable in himselfe, *Psalms 86. 15 and 111. 5* Is freely bountifull unto his Creatures *Rom. 3. 24* loving and cherishing them tenderly, without any deserts of theirs *Psalms 145. 8 and 49 3, 7. 9* *Lev. 1. 30.*

Q. *How is gratiousefnes in God considered?*

A. 1. As it is in himself. 2. As it is exercised freely and bountifullly unto his Creatures.

Q. *What*

Q. What is Justice in God?

A. Justice is that whereby God is first true in all his sayings, *Eccl.* 13. 1. Truth.
2. Righteousness.
3. Property.
4. Justice.
5. Property.
6. Property.
7. Property.
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99. Property.
100. Property.

Q. What be the parts of Gods Justice?

A. Two, 1. Truth. 2. Righteousness.

Q. What is Mercy in God?

A. Mercy is that whereby God of his free grace and love, is ready to succor, 1 Such as are, *Psal.* 57. 10. and 108. 4. *Psal.* 103. 4 and 145. 14. Or 2) might be in misery by the condition of their nature.

Q. What are the kinds of mercy in God?

A. 1 Succoring in misery actual. 2. Indicating from misery possible.

Q. What is the perfection of God?

A. 1 Perfectnesse is that whereby God is necessarily all-sufficient in and of himself, *Gen.* 17. 1. *Job* 22. 2. and 35. 5, 6, 7. *Psal.* 16. 2. And 2 the cause of all perfection and goodnesse in every thing besides, *James* 1. 17. 2 *Cor.*

Cor. 3. 5. and 4. 7. 1 Cor. 8. 4, 6, R
11. 36.

Q How is the perfection of God considered?

A It is to be considered, 1 In respect of God himself 2. In respect of the Creature.

Q What is to be considered in perfection of God, as it is in himself?

A God is necessarily all-sufficient and of himself.

Q What in respect of the Creature?

A God is the cause of all perfection and godnesse in every thing that exists.

Q What is blessednesse in God?

3. Property
Blessed-
ness.

A Blessednesse is that whereby
1 Fully, And 2 essentially knowing
willing, that perfection which is in himself, hath all fullness of delight and contentment in and of himselfe, Gen. 1. 1. 1 Tim. 6, 15, and 1. 11. and is the cause and object of the blessednesse of Creatures, Psalm 16, 1, and 17. John 17. 3, 1 John 1, 36.

Q How is the blessedness of God considered?

A Two ways, 1 In respect of himself, 2 In respect of the Creature.

capa

With an Exposition upon the same. 77
capable of blessedness.

Q What is the blessedness of God in respect of himselfe?

A. God 1 Fully, and 2 Essentially knowing and willing that perfection which is in himselfe, 3. hath all fulness of delight and contentment 4. In, and Of himself.

Q What is this blessednesse of God in respect of the Creatures capable of blessednesse?

A. God is the cause and object of the blessednesse of his creatures; by which it may appear, that there is much difference betwixt the blessednesse of God and of the Creature.

Q. What is Glory in God?

A. Glory in God, is the admirable excellency of his most holy and divine nature, whereby he infinitely excelleth

creatures, *Exod. 33, 18. Psalm 8. 1. Glory. Job 12. 41. Romans 1. 23. Psalm 9. 9.*

Q How is Gods glory manifested?

A. The Lord doth manifest his glory

1. More obscurely in this life, *Num.*

8. *Exod. 33, 20. 1 Cor. 13. 12.*

2. more clearly it is revealed in heaven, *Rev. 21. 23. John 17. 24.*

Q How

Q. How doth the Lord manifest glory more obscurely?

A. 1 By his Gospel, And 2 by his presence, 2 Cor. 4. 4, 6. Exodus 22. 1. Isa. 6. 1.

Q. What were the signs of his presence?

A. 1. Some shining brightness, Luke 2. 9. Mat. 17. 2, 5. (2) Or a thick cloud and darkness, Exodus 16. and 24. 16. 1 Kings 8. 11. And (3) by excellent acts befitting his greatness, Psalm 19. 1. and 29. 9. Exodus 9. John 2. 11. 2 Thess. 1. 10.

Q. What are his works?

A. They are three, Decree, Creation, and Providence.

Q. What is the Decree?

A. That whereby God hath in eternity set down & with him whatsoever shall come to pass, Eph. 1. 11.

Expos. || Q. What things are decreed by God?

A. 1 All things. 2 With their causes. 3 Effects. 4. Circumstances. And 5. the manner of being are decreed by God, 2. 23. and 4. 27, 28. Eph. 1. 11.

Q. What are the properties of this decree?

A.

With an Exposition upon the same.

A. This decree is, (1.) Most wise, *Rom.* 11. 33. (2) Just, *Rom.* 9. 13. 14. (3) Eternall, *Eph.* 1. 4, 5. 2 *Theff.* 2. 3. *Acts* 15. 18. 1 *Cor.* 2. 7. (4) Necessary, *Psal.* 33. 11. *Prov.* 19. 21. (5) Unchangeable, *Heb.* 6. 17. (6) Most free, *Rom.* 9. 18. (7) The cause of all good, *James* 1, 17. But (8) not of any evil, 1 *John* 1. 5.

Q. What is the special Decree of God?

A. The speciall decree of God is concerning Angels and Men.

Q. What is it called?

A. It is called Predestination, *Rom.* 8.

Q. What is revealed touching this decree?

A. Of the former, concerning Angels, little is spoken in holy Scripture; of the latter concerning man, more is revealed, not unprofitable to be known.

Q. What is the speciall decree of God concerning man?

A. It may be defined, The wise, free, just, eternall, and unchangeable Sentence or decree of God, *Eph.* 1. 11. determining with himselfe to create and govern man for his speciall glory.

Q. What

Q. What be the properties of this decree?

A. It is (1) Most wise. (2) Free. (3) Just. (4) Eternall. And (5) unchangeable.

Q. What is the object of this decree?

A. Man.

Q. What is the end of it?

A. 1 The praise of Gods glorious mercy: Or 2 of his great Justice, *Rom. 9. 17. 18. and 12. 36.*

Q. What are the parts of this decree?

A. Of this decree there be two parts: 1 Election, and 2. Reprobation. *1 Thess. 5. 9. Judg. 4. 5.*

Q. What is Election?

A. Election is the decree of God by his free love, grace and mercy, choosing some men to faith, holiness and eternal life, for the praise of his glorious mercy. *1 Thess. 1. 4. 2 Thess. 2. 13. Eph. 1. 4, 5, 6. Rom. 8. 29, 30.*

Q. What is the cause of Election?

A. The cause which moved the Lord to elect them who are chosen, none other but his meer good will and pleasure, *Luke 12. 32. Rom 11. 5. 9. 11. 16. Eph 1. 5. 2 Tim 1. 9.*

Q. What is the end of Election?

A.

A. The end of Election is the manifestation of the riches of his grace and mercy, *Rom. 9. 23.*

Q. Was not Christ, faith, holiness, &c. the cause of Election?

A. No: The sending of Christ, faith, holiness, and eternall life are merely the effects of Gods love, by which he manifesteth the infinite riches of his grace, *John 3. 16. 1 John 4. 10. Acts 13. 4. Tit. 1. 1. Col. 1. 12. Rom. 9. 23.*

Q. In what order are men elected to life?

A. In the same order God doth execute this decree in time, in which he did decree in his eternal counsel, *1. Thes. 9. 2 Thes. 2. 13.*

Q. What is Reprobation?

Reprobation.

A. Reprobation is the wise, just, and absolute decree of God, ordaining to leave some men unto themselves to suffer them to fall, and to inflict upon them eternal punishment, deserved by their sins, for the praise of his unspeakable and great justice, *Rom. 9. 11. 13. 22. Jude 4. Jer. 6. 30.*

Q. What is the cause of Reprobation?

A. The

A. The cause of this decree is absolute will and good pleasure of God.
Mat. 11. 26. Rom. 9. 13.

Q. Was not mans sin the cause of this decree?

A. Mans sin is the cause why God will punish, but no occasion why he did ordain to pass by, or to punish man, *Rom. 9. 18. 20.*

Q. How may it appear that this decree is just?

A. This decree is just because God hath power over man, as the Potter hath over his clay, to make one vessel to honour and another unto dishonour. *Romans 9. 21. Jeremiah 18. 6. Malachi 20. 15.*

Q. What is the end of this decree?

A. The end of this decree is not the condemnation of the Creature but the manifestation of Gods Justice. *Rom. 9. 22.*

Q. Is not sin the effect of this decree?

A. Sin is the effect of mans free will, and condemnation is an effect of justice, inflicted upon man for sin and disobedience, *John 3. 18. and 37. 38, 39, 40. 2 Thess. 2, 9. 10.* but the decree of God which is good, is

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cause of neither, Psalm 5. 4.

Q. May a man be assured of his election or reprobation in this life?

A. A man in this life may be assured of his election, 2 Pet. 1. 10. 1 Thes. 4. and eternal happiness. Mat. 24. 24. Job. 10. 28, 29. Rom. 8. 33, 34. 2 Tim. 2. 9. but not of his reprobation.

Q. Why cannot a man be assured of his reprobation?

A. Because he that is now prophane may be called hereafter, Mat. 20. 5, 6.

Q. What is creation?

A. That whereby God made all things of nothing: in six days, Creation. Heb. 11. 3. m Exod. 20. 11.

Expos. || Q. Was the first matter of all things eternal?

A. The first matter whereof all things were made was not eternal, Gen. 1. 1. Prov. 8. 22, 23.

Q. Why so?

A. (1) For then it could not be subject to alteration, Psalm 102. 26, 27.

(2) Neither should God be the fountain of all goodness, if any thing had a being, and not from him. (3) Then the word (beginning) could not be referred to all things.

G 2

Q How

Q. How was the first matter created?

A. It was made simply of nothing in time, Heb. 11. 3.

Q. What things were made of it?

A. Other corporal things were made of it, Genesis 1. 6. &c. by his power and wisdom, then the lump itself, Jer. 10. 12. Rev. 4. 11. Job 38. 6, 7, &c.

Q. In what form or manner were things created?

A. In an excellent order, exceeding good, Jer. 10. 12. Gen. 1. 1. &c. to Gen. 1. 31.

Q. For what end did God make things?

A. For the praise of his power, goodness, wisdom, perfection and freedom, p. Rev. 4. 11. Prov. 10.

Providence Q. What is Providence?

A. That whereby God 1. doth preserve, 2. & govern things with all their actions, q. 3. 8. and 36. 6. 1 Tim. 4. 10. 1 Prov. 3. Mat. 10. 29, 30, 31.

Exposit. Q. How doth God conserve all creatures?

A. God doth conserve all creatures (1) In their kinde, Gen. 7. 1, 2, 3.

1, 2, 3. Acts 17. 25, 27 (2) In parti-
lar, Deut. 25. 4. I Cor. 9. 9. Job 38. ult.
and 39. 3. Psalm 147. 9.

Q. How doth he preserve all things in
particular?

A. He doth preserve them both in
spect, 1. Of their nature. And 2 of
their qualities, Psal. 119. 1, 2. Job 39. 1, 2.
Exod. 23. 25, Deut. 28. 5.

Q. How doth God govern all things?

A. God governeth all creatures
according to their several natures, Psal.
13. 13, 14, 15, and 135. 6, 7, and 101. 14.
and 145. 15. Job 10. 8, 9, 10, 11. Prov.
2. 24. Psal. 119. 91.

Q. To what actions doth Gods provi-
dence reach?

A. To all actions, Psal. 14. 2. and 32.
3, 14, 18, Eccles. 3. 1, 2, 3, &c. and 8. 6.
Gen. 20. 6. and 50. 19, 20, even to those
things which are most casual in respect

us, Exod. 21. 13. Deut. 19. 5.

Q. How doth it reach to the sinful
actions of men?

A. Both in respect of entrance and a-
fter it is entered.

Q. What be the acts of Gods provi-
dence in respect of the entrance of sin?

A. God in great wisdom and
justice

justice doth, (1) Suffer men to sin, *50. 23. Acts 14. 16.* (2) Withholding and withdrawing from them grace *Psalms 81. 11, 12. Math. 11. Luke 10. 21.* (3) Trying them by ward occasions, *Gen. 3. 5, 6. 2 Sam. 14. 2. and 16. 20, 21, 22. Judges 21.* (4) Giving Sathan liberty to tempt them, *2 Sam. 24. 1. 1 Chron. 21. Luke 22. 31.* And (5) carrying them forward, when by their own fault they are out of the way, *Acts. 17, 28. 105. 25. Rom. 1. 24, 28. 2 Thess. 10, 11.*

Q. What be the Acts of Gods providence in respect of sin after it is entered?

A. Three: 1. Limitation. 2. Punishment. And 3. Direction.

Q. How doth God limit the sinfull actions of men?

1. Limitation.

A. He doth limit sin, and determine the sinfull actions of men, *12. 28. Gen. 37. 27, 28. Psal. 124. 2 Sam. 17. 24. 1 Sam. 24. 6, 7. and 6, 7. Job. 1. 6, 12. Gen. 29. 6. both respect of (1) Time, John 7. 39. 22. 53. Mat. 24. 22. (2) Continuation, Hosea 2. 6, 7. Acts 14. 16. and 17. 1. Pet. 2. 12. Apoc. 2. 19. (3) Place,*

16. 21. & 20. 18. Luk. 13. 33. (4) Persons,
 Ezekiel 21. 19. 20, 21, 22, 23 Judges
 13. and 9. 23. 2. Chron. 18. 31, 32.
 Acts. 9. 25. and. 23. 11. 21, 27, Iohn
 8. 8. (5) Inward purpose, Exod. 34.
 24. (6) Manner of sinning, Proverbs 16.
 9. and 21. 7. And (7) progress, Gen. 37.
 25. 26. 28. 1 Sam. 23. 26. 27. and 25.
 22. Luke. 4. 24. 30. Act. 9. 1, 2, 3.
 1 Sam. 12. 13. 14.

Q. How doth God punish sin?

A. he doth punish one sin with another, 2 Chro. 29. 20. Rom. 1. 28. Exod. 21. 12. 17. 3. 2 Thess. 2. 9. 10, 11.

Q. How doth God direct the sinful actions of men?

A. He doth order them to an excellent end, Prov. 21. 1. Gen. 50. 20. 21. 3. Direction. and 45. 7. Job 1. 11, 12, 23. and. 2. 10. Isaiah. 10. 7.

Q. What are the special creatures made preserved and governed by the Lord?

A. Angels and * Men. (Heb. 2. 7. Col. 1. 16.

Expos * Q. What are the Angels?

A. Angels are finite, Heb. 1. 13. 14. Col. 1. 16. Mat. 4. 11. and 26, 53. Psal 68. 17. compleat and immortal Spirits, Math. 22. 30. Luke. 20. 36. Heb. 1.

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7. Psalm 104.4. made after the image of God, Job 2.1. Psal. 8.5. Luke 9.26. Matth. 25.31. Heb. 2.7.

Q. For what end were they created?

A. (1) That they might praise his name. And (2) execute his commands, Psalm. 103. 20. Isaiah 6.3.

Q. What are the kinds of angels?

A. Good and bad.

Q. What are the good angels?

A. The angels that abode in the truth are excellent, John 8. 44. Eph. 20, 21. and 3. 10.

Q. In what respects are they excellent?

A. They are excellent (1) For their nature, Isa. 6.2. Dan. 9.21.2 Thess. 1. (2) Gifts, 2 Sam. 14.17. Mat. 6. 10. 25.31. Luke 15.10. 1 Pet. 1. 12.2 King. 19.35. Isa. 6.2. Mat. 24.36. 1 Cor. 1. (3) Offices, Dan. 7.10. Rev. 5. 1. And (4) estate, Mat. 18.10.

Q. In what respects are angels and men most excellent creatures?

A. Angels and men are most excellent creatures in respect of their (1) Natures. (2) Gifts, Psalm 8.5. (3) and why they were created, Psalm. 103. 20. Psalm. 95.6.

Q. What was the state of man by creation?

A. Perfect.

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A. Marvellous help, || and hap-

Eccl. 7. 29. or 31.

Expos. || Q. What was mans holiness?

A. The whole man was made conformable to the will of God.

Q. What be the parts thereof?

A. 1. Man was made free from all impurity and sin. And 2 he was endued with all perfect righteousness.

Q. Was the righteousness of man every way perfect?

A. It was perfect, befitting such a creature.

Q. Why say you that man was holy?

A. Because he was created after the Image of God, in * knowledge, righteousness || and true holiness, Gen. 1. 26. Col. 3. 10. Eph. 4. 23, 24.

Expos. † Q. What is the Image of God?

A. The Image or similitude of God (for these two are one, Gen. 1. 26. with Gen. 5. 3. James 3. 9. 1 Cor. 15. 46. Col. 3. 10.) is a lively resemblance of God one in essence, Gen. 1. 27.

Q. How doth man resemble God?

A. Man doth resemble God, not in respect

respect of his body, nor chiefly in respect of the immortall and spirituall substance of the soule, endued with reason and will: but in respect of the graces which God bestowed upon the
Eph. 4. 23, 24. Col. 3. 10.

Q. Is not the whole man said to be made after the image of God?

A. By reason of the union of soul and body, the whole man is said to be made in the image of God, Gen. 1. 26. 9. 6.

Q. How did man resemble God in knowledge?

A. As God knowes himselfe, Gen. 1. 26. 8. 55. 1 Cor. 2. 10. and all things beneath him, Job. 16. 30. so man did know God, Rom. 1. 19, 20. his will, Rom. 2. 15. his works, Gen. 2. 20, 23. his own happiness in God, and his own present estate.

Q. In what manner did man know those things?

A. (1) Truly. (2) Distinctly. (3) Perfectly. And (4) effectually.

Q. What things did man know?

A. Man did know, 1. God. 2. His will. 3. His works. 4. His own happiness in God. And 5. his own present estate.

Q. Did man know his future estate?

A.

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A. No: He was ignorant of the future.

Q. How did man resemble God in holinesse?

A. As God willeth himselfe as the chief good, *Isaiah 42. 8.* and can will nothing but what is good; so mans will was able to choose God and all good, and to do what was required, *1 Chron. 28. 6.* and *29. 9.*

Q. What good was man able to choose?

A. Man was able to choose (1) God And (2) All good.

Q. What are the properties of willing?

A. Two. (1) Choice or Election, (2) Prosecution.

1. Choice
or election
2. Prosecution.

Q. How was man able to choose good?

A. Man was able to choose good, (1) Freely, (2) Readily, And (3) Orderly.

Q. What was the sanctification of his affections?

A. His affections were, (1) Subject to the rule of perfect reason: (2) Duly and with an holy moderation carried unto that which is good.

Q. What good were the affections carried unto?

A. They were carried unto all good respect-

A short Catechism,

respecting either 1. God. Or 2. Man
Tit. 2.5. 12. 1 Tim. 3.2. Mat. 22.37. 38.
39. Dent. 6. 5.

Q. Wherein did mans happiness consist?

A. In the enjoying w of ||
peace and communion with
Lord, w Gen. 1. 29.

Expos. || Q. What were the acts
this communion on Gods part?

A. God did (1) Love. (2) Favour
And (3) accept of man.

Q. What were the acts on mans part?

A. Man did 1. Behold. 2. Rejoyce
And 3 rest in the Lord with full
light.

Q. What further priviledges did man
enjoy in his estate of innocency?

A. He was placed in x Paradise
had liberty to eat of y every Tree
in the Garden, except the Tree
+ knowledge of good and evil, and
was made a ruler of all earthly
atures, x Gen. 2. 15. y Gen. 2. 16. Gen.
17. a Gen. 2. 19. Psal. 8. 6.

Expos. + Q. Why was it called the tree
of good and evil?

A. The event of mans eating or for
bearing of that fruit, did give the

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name to that Tree.

Q. Why so?

A. Because if man did obey, he should be happy, having experience of good: if he did eate thereof, he by experience should know what good he lost thereby, and what misery he brought upon himselfe.

Q. Were these things bestowed upon man that he might live as he list?

A. No: But that he might see the Lord his Maker, who therefore gave man a law, binding him always to perfect obedience, and a special commandment to try him; b Rev. 4. 11. Psal. 95. 6. Rom. 2. 14.

Expos. || Q. In what respect was man bound to God in dutiful obedience?

A. 1. God being the Creator of man, Psal. 100. 3. and in that respect his supreme and absolute Sovereign: 2. Having bestowed so great gifts, and main liberties upon man freely, might upon his own wil and pleasure require at the hands of man, what obedience soever he had, or would inable him to perform, Deut. 11. 31, 32. Jer. 27. 4.

Q. In what respects might God try mans obedience by a special commandment?

A. God

A. God might injoyne him to manifest his loyalty and humility, by abstaining from some act in it self indifferent, for no other reason, but because he was so commanded, Dan. 3. 2. 35. Psal 115. 3.

Q. What was that special commandment?

A. Of the Tree of knowledge good and evil thou shalt not eat, in the day that thou eatest thereof thou shalt die the death, & Gen. 2. 17.

Q. Death we hear was threatened if he did disobey; what promise was made to encourage him to this duty?

A. The continuance & both of himself and his posterity in that good estate, & Gen. 2. 9,

Expos. & Q. How was man assured of continuance in that good estate, if he should obey?

A. The Tree of life seems to be a sign and seal of the continuance of happiness, if he had obeyed, Gen. 3. 22. 23, 24. Proverbs 3. 18. Apoc. 2. 7.

Q. Why should his posterity be continued in that estate?

A. (1) Because all mankind were

created

created good in Adam, Eccles 7. 31.
Rom. 5. 12. 1 Cor. 15. 22. as other crea-
tures were in their kinde, Gen. 1. 31.
and (2) God did enter into covenant
with our first Parents, Gen. 2. 17 as
they were the root of all their posteri-
ty: so that what they had actually
promised to them, we had it promised to
us all, in them.

Q. Did man continue in that good
estate?

A. No: but || he fell from God
through the enticements of Satan,
1 Tim. 2. 14.

Expof || Q. How could man fall from
God being created good?

A. Because though man was crea-
ted good, yet he was mutable, so that
he might fall, Genesis 2. 17. Eccles-
7. 31.

Q. Why did not God uphold him, but
suffer him to fall?

A. God, 1. Not being bound to up-
hold him, Rom. 11. 35. Gen. 17. 1. did
suffer him to fall: 2. Knowing how to
order the same for the setting forth of
his glory, Prov. 16. 4.

Q. Did not God know that man would
transgress?

A. God

A short Catechism,

A. God knew before that man would transgresse, *Acts* 15. 18. *Psalms* 139. 2. yet was he not therefore to beare to give man a most wise, just, and easie precept, whereby he would shew forth his Sovereignty over man, *1 Samuel* 15. 3, 9.

Q. How did he fall?

A. By sinning wilfully + against God, transgressing his law, *Galatians* 3. 12. *1 John* 3. 7. 29. or 31. *Romans* 5. 12. *1 John* 3. 7.

Expos + Q. What was the principall outward cause of mans fall?

A. Sathan was the principall outward cause of the sin of man, *Genesis* 3. 1. *Job* 8. 44. *Apoc.* 12. 9.

Q. What moved Sathan to tempt him?

A. His envy, 1. At the glory of God. And 2. the salvation of man.

Q. What instrument used he?

A. He did use the Serpent as his instrument to seduce the woman, *Genesis* 3. 1. *2 Cor.* 11. 3. and the help of the woman to seduce the man, *Genesis* 3. 6.

Q. Was not the quality of the fruit a cause of mans fall?

A. The quality of the fruit, by accident was a cause to move them to eat thereof, *Genesis* 3. 6.

Q. Was not the law of God a cause of mans sin?

A. No ; but the just and good Law of God, forbidding that sin may be said to be an occasion of the sin, as it did forbid to act in it selfe indifferent ; that a man could not commit it without sin.

Q. What was the principall inward cause of mans fall?

A. The principall inward cause of mans fall, was his own free will, freely and voluntarily transgressing Gods commandment.

Q. Had man liberty to observe the Law?

A. He might and ought to have obeyed, but would not, Gen. 2. 7. 17. and 3. 23, 24. Romans 5. 19 Eccles. 7. 1.

Q. What was the sin he did commit?

A. The eating of the forbidden fruit, Gen. 3. 6.

Expos. || Q. The tree of knowledge was good by nature, how could it be sin to eat thereof?

A. The tree of knowledge in it selfe was good, Gen. 1. 11, 12. 1 Tim. 4. 4. Gen. 3. 6. but the fruit thereof unlawfull

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to be eaten, because God had forbidden it to be eaten, 1 *Joh.* 3. 4. *Gen.* 2. 17.

Qu. *Was this sin of Adam great or small?*

A. This sin of Adam was exceeding great.

Q. *In what respects was it so heinous?*

A. (1.) Because it was the breach of the easie a commandment, *Gen.* 1. 29. *Gen.* 2. 17. (2.) Of that Commandment which God had given for the trial of obedience. (3.) It was committed by him that had received great favours from God, *Gen.* 1. 26, 27, 28, &c. and (4.) That in Paradise, *Gen.* 3. 6, 23. Also (5.) it was accompanied with an heap of other sins.

Q. *What be they?*

A. 1. Infidelity, 2. Idolatry, 3. Unthankfulness to God. 4. Contempt of him. 5. Blasphemy, in subscribing to the Devil. And 6. Murther, &c.

Q. *Did all mankind sin in Adam?*

A. Yes, i for † we were all his posterity, i *Rom.* 5. 12. i *Cor.* 15. 22. *Heb.* 7. 9, 10.

Expos. † Q. *How may it be proved that all mankind sinned in Adam?*

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A. Adam was not a private person, but the common parent of us all, and therefore as he received integrity for himself and us, so he lost it for himself and us.

Q. What is the state of all men by reason of Adams fall?

A. They are & dead in || Sin, and bondslaves || of Satan, & Eph.

2.1,2.

Expos. || Q. What is it to be dead in sin?

A. To be dead in sin, is to be utterly deprived of all life of grace, Eph. 2. 2, 3. so that we can move to nothing of our selves, that is truly acceptable in the sight of God.

Q. What is it to be bondslaves to Satan?

A. To be bondslaves to Sathan is to be under the power and dominion of the Devil, so that we do, and cannot but do his will and command, 2 Tim. 2. 25, 26. Acts 26. 18. 2 Cor. 4. 4.

Q. How doth that appear?

A. In that they are altogether unable to good : and || prone in to evil continually, 1 2 Cor. 3. 5. m Gen.

8. 21.

Expos. || Q. How is man defiled with sin?

A. Every faculty of soul and member of body, is defiled with sin, 1 The 5. 23. Rom. 5. 6.

Qu. What are the faculties of the soul?

1. Minde. A. 1. The minde, 2. The memory, 3. The conscience, 4. The will, 5. The affections.

Q. How is the minde defiled?

A. The mind is (1.) Blinde, Jerem. 10. 14. and 51. 17. Matth. 15. 14. Eph. 5. 8. (2.) Impotent, Luke 24. 25. Job 1. 5. and 3. 9, 10. and 8. 42. 1 Cor. 2. 14. Dent 29. 4. (3.) Vain, Prov. 14. 12. Eph. 4. 17. 1 Cor. 1. 21. Esay 44. 20. (4.) Foolish, Prov. 22. 15. Tit. 3. 3. Esay 29. 13. Job 11. 12. And (5.) Apt to devise evil Jer. 4. 22.

Q. How is the memory defiled?

2. Memory Answ. The memory is (1.) Feeble (2.) Apt to forget good, Luk. 24. 6, 7. And (3.) To remember evil, but neither good nor evil as it ought, Mat. 27. 69. with Mat. 26. 75. Dent. 8. 10, 11, Heb. 13. 2. 2 Pet. 3. 5.

3. Conscience.

Q. How is the conscience defiled?

An. The conscience is (1.) Impure

Titus 1. 15. } Hebr. 10. 22. (2) Benumbed, Gen. 42. 21, 22. Eph. 4. 19. Gen. 50. 15. Heb. 9. 14. or (3) Turmoyled, John 8. 9. 1 John 2. 20. Dan. 5. 6, 9. Gen. 4. 13, 14. Acts 24. 25. and 2. 37. Prov. 28. 1. Esay 57. 20, 21. Levit. 26. 36. (4) Erroneous and superstitious, Mat. 10. 19, 20. Luke 18. 12. Matth. 15. 2, 3. John 16. 2. (5) Doubting, Romans 14. 23.

Q. How is the will defiled?

A. The will is 1. Unable to chuse 4. Will good, 1 Cor. 2. 14. Phil. 2. 13. Mat. 6. 10. 2 Tim. 2. 26. Rom. 8. 8. (2) Strong to evil, yea (3) Altogether averse, and rebellious, Mat. 23. 37. Rom. 6. 19. Jer. 18. 12. and 44. 16, 17.

Q. How are the affections defiled?

A. The affections are (1) Unruly, and 3. Affections. (2) Disordered, Galathians 5. 24. Rom. 10. 2. 1 Kings 22. 8. and 21. 4. Jam. 4. 1, 2, 5.

Q. How are the members of the body defiled?

A. The members of the body are tools to execute sin conceived, Rom. 6. 13, 19. and 3. 13. Psal. 52. 4. 2 Pet. 2. 14. and instruments to stir up sin in the soule, Genesis 3. 6. and 6. 2.

2 Samuel 11.2. 1 Kings 21.1,2. Mat.
5.28,29.

Qu. Is this proneness to sin ever
sent?

A. This proneness to sin is ever
sent, Jer.7.9. Gen.6.5. even then when
the operations cease.

Q. How then doth a man finde him-
self less prone to one sin then to another?

A. A man may find himself less
to one sin then to another, being 1. Re-
strained, or 2. Renewed by the Spirit.
Gen.20.6. Jer.32.40. Eph.3.16. or (3.) By
reason of some other defects or letts.
Kings 1. 12, and 19. 35. 1 Kings 19.
4. Hos. 2.7. John 12. 19. Mark 14.
32. Acts 5. 26. Matth. 21. 46. Gen. 39.
25,26,27. and 39. 8,9. Luke 4. 30. Job
8. 59.

Quest. Doth this corruption cause
proneness to all sin?

A. This corruption causeth an
titude to every sin, if it be not hin-
dered.

Q. What fruits do proceed from this
original corruption?

Ans. Evil + thoughts, and words,
and works, Gen.6.5. Col.1. 21.
Gal.5.19.

Exp

Expos. † Q. What are the thoughts of natural men?

A. Their thoughts and desires naturally are, 1. Ignorant, 2. Erroneous, 3. Unbelieving. 4. Deceitful, 5. Unruly, 6. Loose, 7. Wilfull, 8. Vain, 9. Idle, 10. Blockish, 11. Not favoring good, 12. Proud, 13. Disdainfull, 14. Uncharitable, 15. Filthy, &c. And 16. in a word, abominable, odious.

Q. What are his words and actions?

An. His words and works are answerable to these, Psal. 94. 7. Esay 29. 15. Psal. 10. 4. and 14. 1. Deuter. 29. 19, 20. Amos 6. 3. and 9. 10. 1 Corinth. 1. 23. Esay 5. 19. Psalm 36. 1. Job 21. 14, 15. Jer. 6. 16. Luk. 19. 14. Mal. 3. 14. Psal. 73. 13. Numb. 20. 10, 12. Psalm. 31. 22. and 116. 11. Math. 14. 30. Luk. 18. 11. Deut. 15. 9. Psal. 83. 4. 1 Pet. 4. 3, 4. Gen. 38. 15, 16. 2 Sam. 13. 2. Mich. 2. 1. Amos 8. 5. 1 Sam. 1. 13, 14. and 17. 28. Math. 9. 4. Esay 14. 14. Zeph. 1. 12. Obad. v. 3. Rev. 18. 7. Esay 65. 5. Jer. 2. 25. Rev 3. 17. Math. 9. 18. Psal. 30. 6. Luke 12. 19. John 4. 8, 9. Hos. 7. 11, 12. Mat. 24. 37, 38, 39. Jerem. 8. 6. 2 Pet. 3. 3, 4. Psal. 10. 7. Prov. 1. 11.

Q. Are all the actions of natural men evil continually?

Ans. Yea: || for they p fall in many things, and as they come from them they are q odious unto God, p Matth. 12. 35. q Proverbs 28.9.

Expos. || Q. Can a natural man do an act that is good?

A. A man by nature may do an act that is good for the substance thereof Dan. 4. 27. Rom. 2. 15. but never that which is truly and spiritually good. Mat. 7. 18. Jer. 13. 23. Rom. 3. 10. Proverbs 15. 8. & 21. 27.

Q. Why so?

Ans. (1) Because his person is not accepted, Genesis 4. 4. 1 Peter. 2. 5. nor (2) Sanctified, and (3) So the good acts he doth, proceed not from 1. A good root, viz. Faith and the spirit of sanctification, 1 Tim. 1. 5. neither is it done in 2. A right manner James 4. 3. Nor 3. To a lawfull end viz. The glory of God, 1 Cor. 10. 31. Cal. 3. 17. all which are required to the being of a good act.

Q. What things are required to a good act?

A. 1.

A. 1. A good root. 2. A right man-
ner, 3. A lawful end.

Q. What punishments are due unto man
for reason of these sins?

A. All woe, and * misery, tem-
poral, spirituall, and eternal, 1 Lam.
39. Rom. 6. 23. Gal. 3. 10.

Expos. * Q. Why doth sin deserve
death with all miseries accompanying the
same?

A. (1) Because the least sin is a very
breach of Gods most holy Law,
Joh. 3. 4 Deut. 27. 26, and so (2) An
injurious offence against his infinite ma-
jesty, Psal. 51. 4. (3) Also of its own na-
ture it is always joyned with impeni-
tency, Acts 5. 31. and 17. 30. and there-
fore doth deserve death with all miseries
accompanying the same.

Q. Which are the temporal miseries?

A. 1. Gods curse upon the crea-
ture, 2. On mans body, 3. Sen-
sual pleasures, 4. Fame, 5. Friends, 6. t
that order he takes in hand, and
7. Death it self, 1 Rom. 8. 20. t Deut.
25, 26, &c. u Rom. 6. 21.

Q. What are the spiritual miseries?

A. 1. Blindness w of mind, 2 The
spirit of slumber, and 3. Stupid-
ness,

ness, * y 4. Horrour of conscience
 z † 5. Hardness of heart, *
 reprobate a sence, and || 7. S
 delations, w Esay 6.9. x Rom. 1
 y Mat. 27.3,4,5. z Exod. 7.3. a R
 1.28. b 2 Theff. 2.11.

Expof. || Q. *What is it to be blind
 mind?*

A. To be blind in minde is to be
 terly destitute 1. Of the true know
 of God, and 2. Of the life to come,
 to be hastening to endless woes, and
 not understand it.

Q. *What is the spirit of slumber?*
 † A. The Spirit of slumber, is
 which through a vain persuasion
 mans good and safe estate, lulbeth
 sleep in security, Deut. 29.19.

Q. *What is horreur of conscience?*
 * A. Horror of conscience, is
 the conscience awakened, filleth
 1. With deep doubts, 2. With
 and unrecoverable desperation, and
 With remediless fears of everlasting
 nation. Rev. 6.16,17.

Q. *What is hardnesse of heart?*
 † A. Hardness of heart is a
 judgement of God, whereby the
 (1) Is past all feeling and remorse

(2)

2) Shut fast up, that neither the Word nor Works of God can kind-work upon it, *Esay 48.4. Zach. 7. 12.*

Q. What is a reprobate sense?

* *A.* A reprobate sense or minde, is minde destitute of judgement, and void of common reason.

Q. Wherein doth it specially stand?

Ans. 1. In taking evil for good, and good for evil; 2. Neither fearing God, nor reverencing man; 3. Regarding neither right nor wrong, *Luk. 18.4.*

Q. What are strong delusions?

* *A.* Strong delusions are when men are given over to take pleasure in believing lies, and idle fancies of vain heads.

Q. What may be added to these?

A. To these we may add, 1. Phrensie, Madnes, *Deut. 28.28.* and 3. To be given over to vile affections.

Q. How are men given over to vile affections?

A. God withdrawing from men. his grace, and in his secret, but just and dreadful judgement; giving them over to most sordid and loathsome, unnatural and inordinate lusts, *Psalms 81.12. 19.5.*

Q. Which

(2)

Qu. Which is the eternal misery?

A. || Everlasting c damnation
c Rom. 6. 23.

Expos. || Q. Wherein doth this damnation consist?

A. (1) In an everlasting separation of soul and body, from the comfortable presence of God, Mat. 7. 23. Rev. 22. 3. and (2) An enduring of 1. Easeless Endless, 3. Remediless torments with Devil and his Angels, Matth. 25. 41. 20. 15. Luk. 16. 24, 25

Q. After a man doth know his misery what must he learn in the next place?

Ans. The true means † how he may escape the foresaid misery and be c restored to happiness
d Acts 2. 37. c Acts 16. 30.

Expos. † Q. Hath God prescribed any means for the recovery of all creatures that fell?

A. No: God in justice passed by the angels, who fell without the enticement of any other, 2 Pet. 2. 4. Jude 6. 25. 41.

Q. What moved the Lord to prescribe any means for mans recovery?

Ans. God of his infinite love, grace and mercy, Esay 43. 25. Jer. 31. 3.

1. 5, 6. 1 John 4. 10. hath prescribed means whereby man might escape misery and be restored to happiness, Acts 2. 37, 38, 39, 40.

Q. What then are the parts of this recovery?

A. Two : 1. An escaping of misery, 2. A being restored unto happiness, Act. 37, 38, 39, 40.

Qu. By what means may we escape this misery, and recover happiness?

A. Onely + by Iesus Christ, Acts 4. 12.

Expos. + Q. Why was it necessary that such means should be prescribed?

A. (1) God in justice doth hate sin, say 1. 3. Psal. 45. 7. and (2) Hath denounced death against the transgressors of this Law, Gen. 2. 17. Deuter. 27. 26. say 30. 33. Jer. 4. 4.

Q. For what end was the means prescribed?

A. 1. To satisfie Gods justice, Col. 2. 13. and 2. To make way for mercy. Psal. 145. 9.

Q. Who found out this means?

A. God in his infinite wisdom found out a means, Gen. 3. 15.

Q. What

Q. What was that means?

A. Jesus Christ.

Q. Who laid this office upon Christ?

A. The Father laid this office of Reconciliation upon him, Psalm 6, 7. Hebr. 5. 5. John 3. 17. and 36, 37.

Q. Christ was innocent, how could this office be laid on him?

A. He willingly undertook it, Hebr. 10. 7, 9. and did faithfully discharge it, Hebr. 10. 5, 6, 7.

Q. What is Jesus Christ?

A. The eternal g Son of God who in time became man for his sake, Gal. 4. 4, 5.

Expos. || Q. Why did the Son of God become man?

A. 1. The Son of God by nature came the Son of man: 1. That he might make us the sons of God by adoption who were by nature the children of wrath, Eph. 2. 3.

And 2. It was fit that our Reconciliation should be wrought by the Son, Esay 61. 1. 1 John 1. 3. John 5. 36. Col. 1. 16, 17. Hebr. 1. 3. John 5. 17. 3. 17. and sealed by the holy Ghost, 1. 13. & 4. 30.

Q. How many things are we to consider in Christ?

A. His person, and his office,
Col. 2. 9. & Heb. 2. 16, 17.

Q. What is his person?

A. It is 1 God and man, † united together into in one person,
John 1. 14. Esay 7. 14. Romans 9. 5
1 Cor. 8. 6.

Expos. † Q. Why say you that Christ
God and Man?

A. Because in Christ there are two
distinct natures, Hebr. 1. 4, 5. Matth.
2. 20. with 1 Tim. 2. 5. Luke 1. 35.
Mat. 18. 20. Rev. 1. 8. Heb. 1. 11, 12.
John 16. 30. Phil. 2. 6. John 1. 3. and
17. Matth. 8. 13. with Luke 22. 43.
Matth. 24. 36. and 27. 4, 6. John 4. 6.
and 11. 35. and 14. 28. Eph. 4. 10.

Q. How are these two natures united?

Ans. They are inseparably united,
Pet. 3. 18. John 10. 18, Heb. 9. 14. not
confounded, Rom. 1. 3. 4. and 9. 5. John
6. 30. with Luke 2. 52. Mark 13. 32.

Q. Are there not then many Christs?

A. No, there is but one Christ, not
many Christs, 1 Cor. 8. 6. 1 Tim. 2. 5.

Q. Why so?

A. Be-

A short Catechism,

A. Because the Godhead did assume the humane nature to it selfe, *Philip. 2. Heb. 2. 16.* so that the manhood consisteth in the Godhead, *Matth. 3. 17. & 5.* and they are so inseparably united, that the self same person which is God is man. *Joh. 3. 13. Eph. 4. 10.*

Q. Being God before all time, could he be made man?

A. He was * conceived by the holy Ghost; born of the virgin Mary according to the * Propheets, in *Luke 1. 35. Gen. 3. 15. Esay 7. 14. and 11. 1.*

Expos. * Qu. What is Christs conception?

A. Christs conception is the forming of his humane nature in the womb of the Virgin Mary. *Esay 7. 14. Genes. 49. Luk. 1. 35.*

Q. What are the properties of his conception?

A. It was 1. Miraculous, 2. Supernaturall.

Qu. By what power was his humane nature formed?

A. By the power of the holy Ghost. *Mat. 1. 18. 20.* who did perfectly create it in the very first moment of

Exposition, Luke 1. 35.

Q. What things are to be considered in the conception of Christ?

A. Two. 1. The forming of his humane nature. 2. The sanctifying of it, and that 1. Both perfectly. 2. In the very first moment of conception.

Q. Why was Christ conceived by the Holy Ghost?

A. That he might be pure, without sin, whereas all are stained, who are conceived after the ordinary manner, p Luk. 1. 35. q Joh. 3. 6.

Q. Why was he God?

A. 1. That he might bear the weight of Gods wrath without sinking under it. 2. Overcome death. 3. Be the head of the Church. 4. Repair his Image in us. 5. Conquer the enemies of our salvation, and defend us against them.

Expos. || Q. Why was it necessary that the Head of the Church should be God?

A. (1) Because the dignity of being head of the Church is so great, that it cannot agree to any meer man, Eph. 1. 21. Phil. 2. 9, 10, 11. Heb. 1. 6.

(2) Because the offices of an Head, and the benefits thereof, he that is man

only cannot bestow upon the Church.

Q. What are the offices of the Head?

A. The offices of the Head,

(1) To give the power of life, feeling and moving, to the body, *Joh. 1. 4. Rom. 8. 2.* And (2) to direct by his power, inward and outward functions of the body, *Eph. 5. 23, 24.*

Q. Why was he man?

A. 1. That he might + suffer death for us. 2. Sanctifie our nature. 3. And we might have access with boldnesse to the throne of grace, 1 Heb. 2. 14. (Heb. 2. 11. & Heb. 4. 15, 16.

Expos. + Q. Why was it necessary that Christ should be man that he might suffer?

*A. (1) The divine nature could not suffer, *Jam. 1. 17. Mal. 3. 6. Rom. 9. 11.* and without shedding of blood there could be no remission of sins, *Heb. 9. 22.* Christ therefore took our nature that he might suffer death, *Philippian 2. 7, 8.**

(2) It being no waies meet, that one having no special communion with another, should endure punishment for anothers fault, *Heb. 2. 16, 17.*

with an Exposition upon the same.

*Q. How doth Christ as man sanctifie
our nature?*

*A. Fulnesse of all graces above
measure, were poured into the hu-
mane nature of Christ our Saviour,
Matth. 3. 16. John 1. 16. and 3. 34. Col.
2. 9. and 1. 19. And we being united to
him, and having communion with
him, do, by way of influence receive in
measure of his fulnesse, Eph. 4. 7, 16.*

Q. How is fulnesse of grace in Christ?

*A. 1. All graces. 2. Above measure, are
in Christ.*

*Q. How are we partakers of Christs
fulnesse?*

*A. By being united to him, and ha-
ving communion with him.*

Q. What is his office?

*A. To be u a Mediatour † to recon-
cile God and man, u 1 Tim. 2. 5.*

Expos. † Q. What is a Mediator?

*A. A Mediatour or an Advocate, is
a third person that takes upon him to
agree and reconcile two that be at vari-
ance, as Christ being both God and man,
did set at one, God and man, Eph. 1. 10.
Col. 1. 20. 1 John 2. 1. who before were
separated by sin, Esay 59. 2. Jer. 5. 25.*

Q. Is Christ our Mediatour as man only?

A. No, but Christ is our Mediatour both as God and man, *John* 1. 26. 34. and 3. 14, 16. *Rom.* 5. 8. 1 *John* 1. 7. *Phil.* 2. 6.

Q. How may that be proved?

A. (1) Because in the work of our redemption he performed many divine works, *Heb.* 2. 14. *John* 10. 18.

(2) As Mediatour, he is the King and Head of his Church, *Luke* 1. 33. *Joh.* 3. 35. *Act.* 2. 36. *Phil.* 2. 10. 1 *P.* *Mat.* 28. 18, *Heb.* 1. 6. and 2. 7.

And (3) the special offices of Christ our Mediatour, do necessarily require that the divine and humane nature joyntly do concur in the execution of them, *John* 1. 18. *Matth.* 11. 27. *John* 3. 12, 13. 2 *Cor.* 5. 18, 19, 20. *Rom.* 5. 10. 11. *Heb.* 9. 14. and 7. 25.

Q. Is this office peculiar to Christ?

A. This office is peculiar to Christ, *John* 14. 6. 1 *Tim.* 2. 5, 6. *Hebr.* 7. 24. and neither in whole, nor in part can be transferred to any other, *Acts* 4. 10, 11. 12. *Heb.* 4. 14. *John* 11. 42. 1 *John* 2. 1. *Heb.* 7. 25. *Eph.* 3. 12. *Heb.* 2. 14, 15. *Act.* 10. 42, 43. and 17. 31.

Q. When was Christ given to be Mediatour?

A.

Media
I. 26
bn 1.7
A. (1) In the decree of God Christ
was a Mediatour from eternity, *Eph. 1.*
5 6.

of our
divine
(2) In the vertue and efficacy of his
mediation, he was given to be a Media-
tour, so soon as necessity required, *Rev.*
13.8. *Gen. 3. 15.*

King
I. 33
Ma
(3) In the fulnesse of time, he was
manifested in the flesh. *Gal. 4. 4, 5.*

Q How did he reconcile God and
man?

Christ
quies
nature
on of
John
5. 10
A. w 1. By his fulfilling || the law,
2. And by his † x sufferings, w *Mat.*
3. 15. x *Heb. 9. 19. Rom. 5. 10, 11.*

Expos. || Q. Why was it necessary that
Christ should fulfill the Law?

A. It became him who was our faith-
full high Priest to fulfill all righteous-
nesse.

Q. Why was it necessary that Christ
should suffer?

7. 24
be
0, 11
2. 1
A. † A. The justice of God must be
satisfied, and the debt of sin must be
paid, before God, who is true, just,
and unchangeable, could be pleased
with us 1 *Joh. 2. 2. Heb. 9. 14, 15, 1 Pet.*
1. 18, 19. *Rev. 1. 5.*

Q. What understand you by his suf-
ferings?

A. His voluntary y humiltation be
in z * soul and body, his a crucifixion
b || death, burial, and abiding t un
the dominion of death for a time, y Ph
2. 5, 6, 7, 8. z Esay 53. 10. Mat. 26. 38. He
9. 14. a Luke 23. 23. b 1 Cor. 15. 3, 4
c Acts 2. 27.

Expos. * Q. How may it be proved
that Christ did suffer in soul?

A. (1.) Christ in his incarnation
assume our whole nature, Luk. 2. 40. y
Heb. 2. 6. Luk 23. 46. 1 Tim. 2. 5. Luk
19. 10. Matth. 26. 38. Mark 14. 3
Matth. 27. 50. John 19. 30. Heb. 10.
Mat. 26. 12. Heb. 2. 17. that by offering
it up a sacrifice for sin, he might redee
us, Heb. 8. 1, 2, 3. Heb 9. 14. & 13. 10
11, 12. (2) In our nature he became
our surety, Job 19. 25. Heb. 7. 22. there
fore he suffered properly in soul as we
as in body, Mat. 27. 46. Gal. 3. 13. He
2. 9, 10, 14. (3) This is set forth in the
Lords Supper, 1 Cor. 11. 25. And (4)
was signified by the sacrifices in the Law
Heb. 9. 19, 20, 21, 22.

Q. || What was the death of Christ?

A. The death of Christ was the sepa
ration of the soul and body, Matth. 27
50. Luk. 23. 46.

Q. Was the soul or body of Christ separated from his Godhead?

A. No, but they both continued still united to the Godhead, Matth. 1. 23. Joh. 1. 14. 1 Pet. 3. 18. 1 Cor. 2. 8.

Q. Why was it necessary that Christ should die?

A. It was necessary that Christ should die, (1.) That he might satisfy Gods justice, Heb. 9. 22. (2.) Abolish and kill Sin, Mat. 26. 28. Rom. 5. 10. Rom. 8. 3. Rom. 6. 10, 11. 1 John 3. 8. (3.) Destroy death. (4.) And him that had the power of death, that is, the Devil, Heb. 2. 14. 2 Tim. 1. 10. John 12. 31, Hos. 13. 14. (5.) Deliver us from the fear of both, Heb. 2. 14. Luk. 1. 74. (6.) That he might confirm the Testament or Covenant of grace, which he made with us, Heb. 9. 16, 17 and 13. 20. Zach. 9. 11. And (7.) obtain for us the spirit of grace, Acts 2. 33. Gal 3. 14. and 4. 45.

Q. What difference may be observed betwixt the death of Christ, and of the Martyrs?

A. Betwixt the death and suffering of Christ and of the Martyrs, we may observe these differences.

1. Christ his passion was an accurate punishment, *Gal. 3. 13.* The sufferings of the Martyrs and holy men, are only chastisements or trials.

2. Christs passion was a meritorious sacrifice: *Heb. 9. 14.* the passions of the Martyrs, are of no value to merit anything, *Rom. 8. 18.*

3. Christ bore all the Martyrs sufferings, and that in his own strength, but the Martyrs bore not others sufferings, nor were left to their own strength in bearing their own; and therefore they were not forsaken, though they were not delivered out of the hands of their persecutors.

Q. How was the punishment of the Elect laid upon Christ?

A. As the sins of the Elect were laid upon Christ, *Lev. 16. 21.* *Esay. 53.* *Heb. 9. 28.* so was the punishment of the sin for substance and kinde, though not for circumstance of place or continuance *Heb. 4. 15.*

Q. Did Christ suffer every particular punishment that every particular sinner meeteth withall?

A. He suffered both in soul and body the wrath of God, which

unto us for sin, though he suffered
not every particular punishment of sin
which every particular sinner meeteth
withall, Rom. 5. 19. Heb. 10. 14.

*Q. What is the fourth difference be-
tween the sufferings of Christ and the
Martyrs?*

A. 4. Christ was in himself pure and
innocent, but he suffered for our sins,
Cor. 5. 21. The Martyrs were not free
from sin, neither did they suffer for the
expiation of sin.

*Q. † How long did Christ remain un-
der the dominion of death?*

A. Untill the third day, death had
power and dominion over Christ, for
so long death kept asunder soul and
body, Luke 24. 7. Matth. 17. 23. Acts
2. 24.

*Q. Did Christ alwaies abide under the
power and dominion of death?*

A. No, for the power of death be-
ing subdued, the third day he || rose
again, & ascended into heaven, and
sitteth † at the right hand of the Fa-
ther, Acts 2. 31. & 1 Cor. 15. 4 & Mark
16. 19.

*Expos. || Q. What is the resurrection
of Christ?*

A.

A. The resurrection of Christ is the first degree of his exaltation.

Q. What are the parts of this resurrection?

A. 1. His soul was joyned to the flesh that died. 2. He was raised up to
1 Cor. 15. 4.

Q. Why was it necessary that Christ should rise again?

A. It was necessary that Christ should rise again, (1) In regard of excellency of his person, *Acts* 2, (2) In regard of the Covenant which he had made with the Father, *Psal.* 2. 6, 7. *Esay* 53. 10. (3) In regard of the dignity of his high office of eternal mediation, *Psal.* 110. 6, 7. *Rom.* 4. And (4) that the truth of those things which were foretold concerning the Messiah, might be fulfilled.

Q. By what power did he rise again?

A. Christ by his divine power rose again from the dead, *Rom.* 1. 4. 1 Cor. 3. 18. 1 Tim. 3. 16. *John* 5. 21. and 17. 18. *Acts* 2. 24. & 3. 15. *Eph.* 1. 17. *Rom.* 8. 11.

Q. Did he rise as a private or publick person?

A. He arose, not as a private, but

It is a publick person, *Rom. 5. 14, 19. 1 Cor. 15*
Heb. 10. 14 1 Pet. 2. 20. 21.

Q. What is the fruit of Christs resurrection?

A. He thereby sheweth that his satisfaction is fully absolute, *Rom. 4. 25. and*

Q. For what end did Christ rise again?

A. The ends of his resurrection
1. That he might prepare himself
to the performance of the glorious
missions of a Mediatour. 2. And shew
himself to be the conquerour of death. 3.
And the Lord of quick and dead, *Rom. 14*
Acts 17. 31.

Q. † What is it to sit at the right hand?

A. To sit at the right hand, is a
manner of Speech borrowed from
Princes, who use to set at their
right hand such as they substitute to
under them in their names, *1 King.*

Q. What is signified hereby, That
Christ is said to sit at the right hand of
the Father?

A. Thereby is clearly noted that ex-
cellent, 1. Glory, 2. Power, and 3.
Domi-

3. Dominion that Christ received of Father, whereby he doth execute Kingly, Priestly, and Prophetically in glory, *Mat. 28. 18. John 17. Phil. 2. 9, 10. Psal. 110. 1.*

Q. What are the speciall parts Christs Mediatorship?

A. He is a b Prophet, c Priest, d King, b Acts 3. 22. c Heb. 2. 17. d . 110. 1.

Expos. || Q. Why was it necessary Christ should be both Prophet, Priest, King?

A. (1) In the time of the Law, prophets, Priests, and Kings were appointed. 1 King. 19. 16. Exo. 28. 41. 1 Sam. 16. who were types of Christ, truly and our Prophet, Priest, and King.

(2) Also our Mediatour was 1 to obtain and purchase for us full redemption. 2 To bestow upon us righteousness and eternal life obtained. 3. And to lead unto us the way of salvation; which necessarily require this threefold office of Christ.

Q. Why was Christ a Prophet?

A. To reveal † unto us the way to everlasting life. Luk. 4. 18, 19.

Expos. † Q. How did Christ

own the will of God before his coming
in the flesh?

A. Before his coming in the flesh,
our Saviour Christ made known the
will of God, (1) To the Patriarks and
Prophets, 1. Either immediately, 2 Pet.
1. 2 Sam. 23. 2. Gen. 3. 9, 10, 11.
Or by the Ministry of Angels, Gen.
11. Judg. 6. 12. 2 King. 1. 3. (2) And
to the Patriarks and Prophets, he in-
structed the Church of the old Testa-
ment in all points necessary to salva-
tion 2 Peter 2. 5. 1 Peter 3. 19. Jude
1. Luke 1. 70. Ephes. 2. 20. 1 Peter
1.

Q. Did not Christ execute his pro-
phetick office in his own person?

A. In fulnesse of time, he did in his
own person preach, opening both the
Law, and the Gospel.

Q. How was he prepared to this of-
fice?

A. 1. By taking upon him our na-
ture. 2. Being after a most excellent man-
ner sanctified by the spirit, Luke 1. 35.
3. And 3 being furnished with
gifts necessary. Matth. 3. 16 17. John
1. 4. Psal. 45. 7. Esay 11. 2. John 1. 18.
3. 32.

Q.

Q. Of whom was he called to office?

A. God the Father called him to this office, Luk. 3. 21, 22. Mat. 3. 16. Mat. 17. 5.

Q. To whom did he preach in his person?

A. He did in his own person preach unto the Jews, Acts 1. 1. Luke 21. Heb. 1. 1. Dan. 9. 27. not altogether passing by the Samaritans and Canaanites, John 4. 40. Mat. 15. 22.

Q. For what space?

A. About the space of three years and a half.

Q. In what manner did he preach?

A. (1) With admirable wisdom, Mark 6. 2. Mat. 21. 23, 27. & 22. (2) With ardent zeal, John 2. 14. John 4. 34. (3) With excellent grace, Psal. 45. 2, 3. Mat. 7. 29. Luke 4. 22. and 11. 27. (4) With singular meekness, Mat. 11. 29. (5) And with authority unusual, Mat. 7. 29. Mat. 5. 21, 22. Not respecting any mans person, Mat. 42, 43. Mark 12. 14.

Q. What Doctrine did he preach?

A. He (1) interpreted the Law, Mat. 5. 21, 22, &c. and 19. 4, 5. (2)

proved the corruptions of the Scribes
and Pharisees, *John 2. 16. Mat. 23, 13.*
(3) Foretold some things that were
to come. *Mat. 10. 21. Luke 19. 43. 44.*
Matth. 24. 3, &c. And (4) taught the
Gospel, or the last will of God, con-
cerning the salvation of man, *Esay 61.*
Luk. 4. 18.

Q. How did he illustrate his doctrine?

A. He did illustrate his doctrine for
the most part by parables and simili-
tudes, as the people were able to bear
it. *Mat. 13. 3. Mark 4. 33.* confirming
that which he taught.

Q. How did he confirme his doctrine?

A. (1.) By the Scriptures of the old
Testament, *John 5. 46. Matth. 22. 32.*
Luke 24. 26, 27, 44, 45. (2) By holi-
ness of life exactly answering to his
doctrine; (3) With divers signes of
power, *John 3. 2. and 5. 36. John 6.*
62. and 2. 25. Mat. 9. 4. John 9. 6.
and 11. 43 45 And (4) by that most
sweet and bitter death, which for the
Father of God he did voluntarily undergo,
Tim. 6. 13.

*Q. How doth Christ teach his Church
after his ascension into heaven?*

A. After his ascension, our Saviour
doth

A short Catechism,

doth teach his Church by his Apostles and Ministers, *Eph. 4. 11, 12. Acts 4. 1, 42.*

Q. How were the Apostles prepared for this office?

A. The Apostles being (1) fully and perfectly instructed by Christ himself, in those things which concern the Kingdom of God, Acts 1. 3. 15. 15. and 17. 8. (2) And extraordinarily furnished with gifts. (3) and infallibly assisted by the Spirit; Acts 2. 3, 4. 14. 26. and 16. 13. were sent forth to preach.

Q. What did the Apostles preach?

A. The whole counsel of God, far as concerns man, and the means of his salvation, Acts 20. 27. Mark 16. 7. 1 Cor. 2. 9, 10, 11. 1 John 1. 3. 1. 16.

Q. To whom were they sent to preach?

A. Unto all Nations, Mat. 28. 18. Mark 16. 15.

Q. How did they confirm their doctrine?

A. Their doctrine they confirmed (1) Both by the Prophets of the Old Testament, Act. 26. 22. and 28. 23. 2. 18, 19. (2) And by divers signs

onders which God wrought by them,
eb. 2. 3, 4. Mark 16 20.

Q. How doth Christ teach his Church
the death of his Apostles?

A. In the daies, and since the death,
the Apostles, our Saviour doth execute
Prophetical office by his ordinary
ministers, whom he hath commanded us
to hear.

How far are we to hear them?

A. So long as they preach accord-
ing to the Scriptures, Ephes. 4. 11, 12.
1 Cor. 10. 16.

Q. What difference is there betwixt
the Ministry of Christ, and his Mini-
sters?

A. Christ is the Author of the Do-
ctrine which he taught; Ministers are
the Instruments of Christ, to teach, not
their own, but his Doctrine, 2 Cor. 5. 20.
1 Cor. 3. 23.

Q. What is the fruit of this office of
Christ?

A. The fruit of this office is, (1) The
restoring of knowledge decayed in the
first fall of man. And 2 the manifesta-
tion of divine mysteries unknown to
the world, Rom. 16. 25, 26. Ephes. 3. 9.
Col. 1. 26, 27.

Q. Why was Christ a Priest?

A. To purchase for us righteousness and life eternal, Heb. 5.9.

Expos. † Qu. Is Christ, our high Priest after the order of Aaron?

A. Christ is our high Priest, not after the order of Aaron, but after the order of Melchisedec, Psal. 110.4.

Q. What difference is there between the Priesthood of Aaron and of Christ?

A. The differences are these (1) In the person. (2) In consecration. (3) In the Priesthood. (4) In the Sacrifice. (5) In the place whither they entered. (6) Aaron was a Priest only, Christ both King and Priest. (7) Aaron was a Minister, but Christ is the Author.

Q. How do they differ in person?

1. In Person.

A. Aaron was (1) Of the tribe of Levi, Heb. 7.4. but Christ of the tribe of Juda, Heb. 7.14. (2) His stock and lineage was known, Exod. 6.16, 18, but Christ was without father, touching his humanity; without mother, touching his Deity, Heb. 7.3. (3) He was compassed with infirmities, and was mortal; but Christ immortal and continuing for ever. (4) Aaron was a sinner, and had need to offer

himself

himself, and for his own sins, *Heb.* 7. 28. and 5. 2, 3, 4. & 9. 7. But Christ was holy, harmlesse, undefiled, having no need to offer for himself, but offered himself for the people onely, *Heb.* 7. 25, 26, 27.

Q. How do they differ in consecration?

A. (1) Material oyle was poured upon Aaron at his consecration, *Levit.* 8. 12. but Christ was anointed with the holy Ghost, *Acts* 10. 38. (2) Aaron was instituted without an oath, but Christ with an oath, *Heb.* 7. 20. 21, 28, *Psal.* 110. 4. 2. In consecration.

Q. How do they differ in the Priesthood?

A. (1) The Priesthood of Aaron was typicall, *Hebr.* 10. 2, 3. but the Priesthood of Christ is true and reall, containing the very Image and body of things themselves. (2) The Priesthood of Aaron was not available to take away sin, *Hebr.* 9. 14, 15. But Christs Priesthood was perfect to abolish sin, and to obtain eternal redemption, *H. b.* 10. 1, 5, 11. *Heb.* 9. 12, 14. (3) The Leviticall Priesthood was to be abrogated, *Heb.* 8. 13. but Christs Priesthood is to continue for ever, *Hebr.* 7. 24. (4) Aaron died and had successors, K 2 Heb.

A Short Catechism,

Heb. 7. 23. but Christ succeeded none, hath no successors; but is our onely and unchangeable high Priest for ever, *Heb. 7. 3.*

Q. How do they differ in the Sacrifice?

4. In the sacrifice.

A. Aaron and his successors (1) offered the bodies and bloud of beasts, *Heb. 9. 12, 14.* but Christ himself is both the Priest and Sacrifice, *Eph. 5. 25.* *Heb. 9. 26.* and *10. 10.* (2) They offered oftentimes one manner of Sacrifice; but Christ hath offered himself once for all, *Heb. 7. 27* and *9. 25, 26.* and *10. 12, 14.* *1 Pet. 3. 18.*

Q. How do they differ in the place whither they entred?

5. In the place whither they entered.

A. Aaron and his successors entred into the Tabernacle made with hands, *Heb. 8. 5* and *9. 6* But Christ is entred into the very heavens, *Hebr. 9. 11, 24,* and *4. 14.*

Q. How else do Christ and Aaron differ.

6. Aaron was a

Priest onely, Christ is both King and Priest.

A. (1.) Moreover, Aaron and his successors were priests onely, but Christ is both King and priest, *Hebr. 7. 1,* (2) Aaron and his successors were but

Ministers

With an Exposition upon the same.

Ministers, but Christ is the author of salvation, Heb. 5. 9.

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Q. What doth all this shew?

A. All this doth shew, (1) The absoluteness. (2) The perfection. And (3) the excellency of Christ his priesthood.

Q. What are the functions of his Priestly-office?

A. Offering ^{||} up ^g himself a sacrifice once for all, and [†] making request for us. ^g Heb 5. 1. and 9. 26. and 7. 25.

Expos. || Q. Who offered up himself?

A. Christ through the eternal Spirit, Heb 9. 14.

Q. What was the Sacrifice that he offered?

A. He offered up his soul and body, as a sweet smelling sacrifice to the Father, Eph. 5. 22 whereby he was consecrated, and did enter into Heaven, presenting himself before the Father for us, Heb. 9. 24. and 10. 20.

Q. How often is this sacrifice offered?

A. Once for all, Heb. 10. 12.

Q. What be the parts of this oblation?

K 3

A. Two

1. Expiatory.

2. Presentatory.

A. Two: (1) Expiatory. (2) Presentatory.

Q. What is Christs intercession?

† A. Christs intercession is his most gracious will, frequently and unmoveably desiring, that all his Members by the perpetual vertue of his Sacrifice may be accepted of the Father. Rom. 8. 34.

Q. What are the properties of his intercession?

A. It is, 1. Universal and Particular. 2. Heavenly and glorious. 3. Ever effectual. 4. No way reciprocal. 5. Attended onely for the vertue of his sacrifice.

Q. Why was Christ a † King?

A. To bridle and subdue his enemies, but i to † gather and govern his Elect and Chosen. Psalm 110. 1. Col. 2. 15. 1 Cor. 28. i Jo in 10. 16. Hag. 2. 7. k Eccl. 34. 23, 24.

Q. What is the Kingly Office of Christ?

A. The Kingly office of Christ is spiritual, eternal, and absolute Dominion, Luke 1. 20. Joh. 18. 36. Dan. 2. 44. and 7. 14. Heb. 1. 8. Rev. 3. 7. which

2) by being appointed by the Father,
Psal. 2. 6, 7. and 45. 7. Psalm 110. 2.
Mat. 11. 27. Acts 2. 33. Lord of all
things in Heaven and earth, Heb. 2. 7, 8.
and peculiarly King and Head of
his Church, Eph. 1. 21, 22. he doth con-
found and destroy all his enemies, but
doth gather and govern his elect, Hos.
17. Isaiah 33. 22. by his word and
spirit, for their salvation and glory of
God.

Q. What are the properties of Christ's
dominion?

A. It is, 1. Spiritual. 2 Eternal 3
Absolute.

Q. Who appointed him to this office?

A. God the Father.

Q. What is the dominion whereunto
he is appointed?

A. To be Lord of all things in Hea-
ven and earth, and peculiarly King and
Head of his Church.

Q. What are the Functions of his
Kingly office?

A. Two, 1. In respect of his Enemies. 2. In respect of his Elect.

Q. What in respect of his Enemies?

A. He doth confound and destroy all
his enemies.

2. In re-
spect of his Elect.
Elect.

Q. What in respect of his Elect?

A. He doth gather and govern his

How doth he gather and govern his Elect?

A. By his word and spirit.

Q. For what end?

A. For their salvation and the glory of God, Isaiah 32. 15. and 59. 21. 1 Thess. 1. 5.

Q. Who are the enemies of Christ?

A. || The enemies of Christ, are 1. Satan and all his Angels. And 2. all their works.

Q. What are the works of Satan?

A. 1, Sin. And 2 death, Gen. 3. 15. Eph. 2. 2. 2 Cor. 4. 4. 2 Cor. 6. 15.

Q. Who else are Christ's Enemies?

A. All wicked men who be the instruments of Satan, John 8. 44. 1 John 3. 8.

Q. Among wicked men, who is the chief enemy of Christ?

A. The Antichrist of Rome is chief, 2 Thess. 2. 3.

Q. How doth Christ subdue these Enemies?

A. These enemies Christ hath already overcome in his own person.

Eph.

Eph. 4. 8. Col. 2. 14. John 12. 31.

Q. How doth he bridle and repress
them daily in respect of his Members?

A. He doth daily bridle and repress
them, 1. By his wisdom. 2. Power.
3. Word. And 4 Spirit, Luke 10. 18, 19.
and 2. 34 Rev. 12. 5. and 2. 27. 2 Cor.

10. 4, 5.

Q. When wil he perfectly subdue them
in respect of his members?

A. He will perfectly subdue them at
the day of Judgement, 1 Corin. 15.

Q. How will he subdue them?

A. He will subdue them, 1. By ad-
judging some; 2. By abolishing o-
thers.

1. Adjudg-
ing some.
2. Aboli-
shing o-
thers.

Q. Whom will he adjudge?

A. He will adjudge the Devil and all
his partakers to eternal condemnation,
Mat. 25. 46.

Q. Whom will he utterly abolish?

A. He will abolish sin and death,
Cor. 15. 26.

Q. What is further to be noted in the
execution of his Kingly office, in respect
of his enemies?

A. Further it is to be noted, That
Christ as a Mediatour in the execution
of

of his Kingly office, doth (1) Outwardly call some wicked and ungodly men *Matt. 22. 1, 14. and 20. 16.* (2.) Prescribe a Law how they ought to walk *James 4. 12.* (3.) Bestow many good things upon them, both spiritual and temporal, though not such as accompany Salvation, *Heb. 6. 4. 5. Matt. 13. 19, 20, 21. Luke 8. 13, 14. Job 21. 18.* And 4. inflict divers punishments upon them, in this life and the life to come, for their sin and disobedience *Matt. 13. 12. and 25. 28. Isaiah 6. 1. 2 Thess. 2. 10, 11. Luke 16. 23.*

Q. What are the functions of his Kingly office in respect of his elect?

1. Vocation.
2. Government

A. Two, 1. Vocation. 2. Government.

Q. What is Vocation?

*† A. Vocation is that whereby Christ doth not onely by his word call the Elect to Faith, Repentance, and participation of the Covenant of Grace, *Mark 1. 14, 15. Mat. 11. 28.* but he doth effectually move them by his Spirit to repent and believe, *Psal. 110. 3. 2 Thess. 13, 14. Eph. 3. 16, 17.**

1. Outward
2. Inward

Q. Which be the parts of it?

A. Two, 1. Outward. 2. Inward.

Q. What

Q. What is outward vocation?

A. It is Christs calling his Elect by his word, to faith and repentance.

Q. What is the inward vocation?

A. It is Christs effectual moving his Elect by his Spirit, to repent and believe.

Q. What are the functions of Christs Kingly office appertaining to the government of his Elect?

A. The functions of Christs Kingly office appertaining to the government of his Elect are three, (1) The prescription of Laws, according to which his Subjects ought to believe and live.

Q. Wherein stands this, &c?

A. It stands not only in 1. Appointing the faithful by the Ministry of his word to live godlily, justly and soberly. But also, 2. in writing his Law in their hearts by his holy Spirit, and enabling them by the same Spirit to do in some measure what he requireth, Tit. 2. 11, 12. Jer. 31. 33. Zech. 36. 27. John 1. 16.

Q. What is the second?

A. The communication and bestowing of all good things upon them apper-

appertaining to this or a better life, far as he knows it needful or profitable.

Q. What comprehend you under the communication of all good?

A. Under that, we are to comprehend the removing of things hurtful and the defending of his Subjects against them. *Psalm* 68. 18. *James* 1. 17. *Psalm* 23. 1, 2, 3. *1 Cor.* 12. 8, 10, 11. *Eph.* 1. 7. *Acts* 26. 18. *Mat.* 6. *Gal.* 4. 4, 5. *Rom.* 8. 15, 16. *2 Cor.* 12. 9. *Phil.* 4. 13. *Luke* 22. 32. *John* 17. 11, 12, 22, 23. *1 John* 4. 4. *Gen.* 26, 27. *Psalm* 81. 13, 14. *Acts* 4. 19. *5. 13. Psalm* 34. 9, 10. *Tit.* 1. 15. *Rom.* 14. 14, 15. *Isay.* 27. 7. *Jer.* 46. 28.

Q. What is the third function Christs Kingly office in governing his Elect?

A. The receiving of his Elect unto himself, and the giving of eternal life unto them, having pronounced sentence on their side, *Mat* 25. 49.

Q. What benefits do we receive by the death and resurrection of Christ?

A. We are redeemed from all guilt, & punishment + and punishment of sin, and shall be raised up

life, *last day*, 1 Col. 1. 14. in Luke 1. 74.

prof. 2. 14. 1 Cor. 15. 13.

Expos. || Q. How are we redeemed
from the guilt of sin by the death of
Christ?

A. 1. Christ hath paid our Debts,
and answered whatsoever the Law did
require at our hands, 1 Pet. 2. 21, 24, so
that the Law hath nothing against us;

2. 8. 2. 14.

2. Laid down his life accord-
ing to the will of his Father, John 10. 15.

3. That Christs death must needs be ac-
ceptable, Eph. 5. 2 and consequently
we are not bound over to punish-

5. Rom.

8. Q. How may it be proved that we are
delivered from the whole punishment of
sin, temporal and eternal, by the death of
Christ?

A. (1) Punishment is inflicted be-
cause of sin, Job 4 8. Prov. 22. 8. and
18. Hos. 10. 13. and 14. 1. being
delivered from sin, we are not lyable to
punishment, 2 Sam. 12. 13. Jer. 4. 14.

2. (2.) It stands not with
the Justice of God, being once fully
punished, to require a second payment
at our hand, Gen. 18. 25. Matt. 3. 17.

3. Nei-

(3.) Neither will it stand with his glorious mercy. (4.) Nor with the honor of Christ who is a perfect Redeemer. *Tit. 2. 14* (5.) Nor with the price of his Blood, *1 Cor. 6. 20.* (6.) Nor with our Faith in praying for full pardon of all our Debts, *Matth. 6. 12.* (7.) Nor with our peace with God, *Rom. 5.* (8.) Nor yet with right reason, that guilt of sin should be removed, and punishment for sin inflicted.

Q. How are we redeemed from guilt and punishment of sin?

*A. God the Father accepting the death of Christ, as a full ransom and satisfaction to his justice, freely discharge & acquit us from all our sins, n *Rom. 3. 24, 25* *Col. 1. 14* *Eph. 1. 7.**

Q. How are we redeemed from the power and tyranny of sin?

*A. Christ by his death kills sin in us, and by his resurrection doth quicken us to newness of life. *Rom. 6. 3. 4.**

Expos. || Q. How doth the death of Christ kill sin in us?

A. Christ by his death did conquer sin; and the old man in us; is truly

to be crucified, dead and buried, with the body of Christ, we being ingrafted into the similitude of his death, *Col. 2. 12, 20.*

Q. How doth Christs resurrection quicken us to newness of life?

A. Having communion with Christ in his life, we are raised up to a spiritual life, Rom. 8. 11. and have our conversation in heaven, Phil. 3. 20.

Q. Is the life of grace perfect in us in this life?

A. No, the life of Grace is, 1. One-ly begun here. 2 And groweth by degrees. 3. Being perfected in Heaven.

Q. What are the benefits of Christs ascension?

A. 1. The leading p of captivety captive. 2. The giving of gifts unto men. 3. The pouzing q his spirit upon his people. 4. And preparing a place for them, p Eph. 4. 8, 11. q Acts 16, 17. r John 14. 3.

Q. What are the benefits of his intercession?

A. 1. The Persons of the faith-ful do always remain just. 2. And their Works f acceptable in the sight of God. 3. Hereby also they are defended against the accusation of

of all their enemies, f 1 Pet. 2. 5. Gen. 4. Exod. 28. 38.

Q. How will the knowledge of the things work in the heart of him whom God saves?

A. 1. It brings him to a serious consideration of his own estate
2. To grieve for sin, and the fear of Gods displeasure, whereby
3. The heart is † broken and humbled. t Jer. 8. 6, 7. Luk. 15. 17. u Acts 2. 37. w Acts 9. 6.

Expos. † Q. When is the heart broken?

A. The heart is broken and humbled when it is cast down with the sight of sin, Ps. 51. 17. bruised with the weight of Gods wrath, and melted away with fear, Psalm 119. 120. 2 Kings 22. 1. knowing that God hath advantage against him, and that he is worthy to be condemned.

Q. What else will this knowledge work?

A. It will bring x a man to confess his sin. 5. To fly to y Christ, and to 6. Hunger † for him, until he obtain his desire x Luke 15. 18. y Matthew 13. 4.

z I said

Isaiah 55.1. John 7.37.

Expos. || Q. In what manner will this
humbled soul confesse his sin?

A. He will acknowledge his finnes
to God (1.) as particularly as he can,
Tim. 1. 13. And (2) with sighs and
groans for pardon and forgivenesse, Rom,
26.

Q. What are the properties of this hun-
gry after Christ?

A. Hunger after Christ must be,
Fervent, as a thirsty man longeth
to drink. And 2. continuall, never
sating over till the desire be obtaine-

Q. What doth accompany this hun-
gry after Christ?

A. With this desire there is alwayes
accompanied. 1. An high prizing of Christ;
and 2. an advised willingnesse to forgoe
all things for Christs sake, Phil. 1. 22, 23.
1 Th 3. 7, 8.

Q. How are we made partakers of
Christ with all his benefits?

A. By ffaith alone, 2 John 3. 16.
1. 12. Acts 13. 39.

Expos. || Q. How may it be proved
that we are made partakers of Christ by
faith alone on our part?

E

A. 1. By

A. (1.) By faith alone we are ingra-
 ed into Christ, *Rom. 11. 20.* (2)
 faith alone we receive him *John 6. 5.*
 (3) By faith alone we have commun-
 on with him, *Rev. 3. 20.* and so
 made partakers of all his benefits, *John*
3. 36. (4) Also faith is the condition
 of the Covenant of grace. *Acts 16. 31.*
John 3. 18. *Mark 16. 16.* *John 20. 31.*
Rom. 4. 3, 5

Q. What is Faith?

A. An || obediential resting b
 on Christ alone for salvation, b *Pla*
12. Acts 16. 31.

Expos. || Q. Why do you not de-
 faith by an assent?

A. Because bare assenting to
 truth of Gods promises, upon the
 dit of the revealer, is not true and just-
 ing faith, *Mat. 21. 32.* *John 2. 23*
24. 25. and *8. 13.*

Q. When doth the poor soul belie-
 unto justification?

A. When the poor soul doth cast
 self upon the free promise of
 made in Jesus Christ, for pardon
 sin, it doth truly believe, *Acts 9.*
John 14. 1. and *5. 24.* with *Rom. 4.*
Isaiah 28. 16. with *Rom. 9. 33.*

18. 8. with Rom. 10, 10 11.

Q. What are the properties of this faith?

A. This faith is, 1. Certain, Mat. 16. 18. though mixed with many doubtings; Luke. 1. 18. and 17. 5. Mark. 9. 24. And 2. continuall, Luke 22. 31, 32. though often shaken, Luke 24. 21.

Q. Why doe you not define Faith to be a full perswasion?

A. Because a full perswasion seems rather an effect of a strong faith, Rom. 4. 21. then the nature of true faith.

Q. Is not joy an individuall companion of faith?

A. Joy is a fruit of Faith, 1 Pet. 1. 8. Acts 8. 6, 7, 8. Rom. 5. 3. but not an inseparable companion thereof; a man may have true faith, and feeble little or no comfort, Psalm. 22. 1. and 31. 10. and 77. 2.

Q. What is the ground of Faith?

A. The free & promises of c God made in Christ concerning the forgiveness of sins, and eternal righteousness, c Rom. 4. 18. Heb. 11. 1
Expos. † Q. Are not temporall blessings

sings, &c. the grounds of faith, together with the promises of God?

A. Temporal blessings, *Eccles.*
I. civill vertues, *Luke* 18. 12, 13. 14.
a generall notice that Christ will save
the elect, *Mat.* 13. 20. 21. sense, reason
ex. perience, feeling, *Psalme* 10. 1. and 12
are not the grounds of faith; but only
the Promises.

Q. What is the cause of the promise?

A. God of his grace hath made them
unto us in Christ, which ought to be re-
ceived.

Q. Why ought they to be received?

A. Because God that cannot ly
hath spoken them, *Tit. 1, 2. 2 Tim.*
13.

Q. How is faith wrought in us?

A. Inwardly by d the || spirit
the Autho^r, outwardly by the
preaching of the word, and † C
teaching, as the instrument thereof.
Acts 16. 14. & Rom. 10. 14. Heb 5. 11,
and 6. 1. 2.

Expos. || Q. How may it be proved
that faith is the work of the Spirit.

A. Because faith is (1) The gift of God, *Phil. 1. 29.* And 2. a grace supernaturall : a man of himselfe can

more believe, then a corrupt fountain
can send forth sweet waters, 1 Corin-

2. 14.

A. What is Catechising?

A. Catechising is an instruction of
people in the chief grounds of Christi-
an Religion, 1 Corinthians 2. 4. 1 Cor.
3. 1. 1 Pet. 3. 15. Heb. 6. 1, 2. Rom.
6. 17.

Q. What are the properties of it?

A. It must be, 1. Pure. 2. Plain. 3. Brief.
And 4. orderly.

Q. What is the end of Catechising?

A. 1. That the people may clearly
and manifestly see the way unto salva-
tion. 2. That they may know how to
make use both of the Law and of the
Gospel, for their humiliation and com-
fort. And 3. understand how one thing
dependeth upon an other, goeth before,
or followeth after.

*Q. What are the special benefits of
Catechising*

A. Hereby Christians are enabled
(1) To refer that which they read to
some head. (2) Readily to apply what
they hear to fit purpose. (3) To try it.
(4) To have it in readiness in the time
of need. (5) To profit by the pub-
lique

lique Ministry, *Hebrewes* 5. 11, 12.
 (6) To know how to go forward in
 godliness, in an holy method. (7) It
 is profitable to inform the judgement.
 (8) To reform the affection. (9) And
 to quicken to the duties of a godly
 life.

*Q. How doth the Word work Faith
 in us?*

*A. 1. By shewing us f our
 misery, and the true g means of
 recovery. 2. Encouraging us
 being || humbled, to receive
 promises of the Gospell, f Rom. 7
 Gal. 3. 22. g Gal. 4. 4, 5. h Mat. 19. an
 11. 28. Isaiah 61. 1, 2, 3. Revelation 8, 29.
 22. 17.*

*Expos. || Q. How doth the word
 encourage the humbled to believe?*

*A. The word (1) Commandeth
 the humbled to believe. (2) Promiseth
 them comfort, Mat. 9. 13. Luke 15. 20.
 (3) Setteth forth the necessity and ex-
 cellency of Faith, John 3. 18. 36. (4) The
 danger of unbelief, Mark 16. 16. John
 12. 48. Acts 13. 46. (5) The tender
 mercies and compassions of the Lord
 Psal. 103. 8. 12. And (6) how God
 inviteth, 2 Perswadeth. 3. And*

I 1, 12. createth them to believe, 2 Corin.

ward 20.
Q. How doth the spirit work by the

gemend word?
A. 1. It doth teach us wisdom
to apply things generally spoken,
particularly to our selves. 2. Se-

retly upholdeth k against despair.

Stirreth up in us good desires.

Doth m soften the heart. 5 And

teach n us to rest upon Christ for

salvation, before we o have the feel-

ing of comfort, i Ezek. 36. 27. 31. k

Psalm 51. 12. l Phil. 2. 13. m Ezek. 11.

9. and 36. 26. n John 6. 44. o Mat. 11.

28, 29.
Q. By what means is Faith increa-

sed?

A. By †hearing q the same Word

preached or Catechised, and like-

wise by earnest * Prayer, p 1 Pet. 2. 2 q

Luke 17. 5.

Expos. † Q. What should move men

to hear the word?

A. Because hearing the word preach-

ed is an Ordinance of God.

Q. What are the special benefits of

hearing?

A. It is ordained of God as a means

(1) To encrease knowledge, *Mat.* 10. *Prov.* 1.5. and 8.33. *Psal.* 73.16, 17. *1 Cor.* 1.21. and 14.24, 25. (2) To rectifie the Judgement. (3) To give comfort in doubtful cases, *Psalms* 119. 20 and 73, 16, 17. (4) To perfect the Faith of the weak, *Rom.* 10.8. *1 Thess.* 3.10. (5) To make stable the strong, *Acts* 20.32. *Rom.* 1. 11, 12. (6) To comfort them that are in heaviness, *1 Thess.* 2.11. and 3.2. and 5.14. (7) To raise them that are fallen, *2 Sam.* 12, 13. *Gal.* 6. 1. (8) To call back them that wander, *Isa.* 30.21. (9) To stir up the graces of Gods Spirit, *1 Cor.* 4.16. *2 Pet.* 1. 13. (10) To refresh the souls of the Saints with sweet and heavenly consolations, *Canticles* 1. 1. *Psalms* 119. 162. *Col.* 2. 2. And (11) to build both weak and strong unto perfect holiness, *Eph.* 4.11, 12. *1 Pet.* 2. 1. *Tim.* 4.16. *James.* 1.21.

Q. In what respects is liberty to pray a sweet priviledge?

* *A.* Liberty to pray is a sweet priviledge, *Eph.* 2. 18. Because (1) thereby we do (2) And may continually commune with the Lord after a familiar manner, *2 Sam.* 7. 18. *Psalms* 5. 1.

(3) And lay open our griefs into
 his bosome, *1 Sam. 1. 15. Psalm 130.*
 1, 2. and 61. 1, 2. (4) Hereby we do
 justify our dutifull affection to God,
Luke 15. 18. And (5) become helpers
 to others, *Rom. 15. 30. Phil. 1. 19. 2 Thes.*
3. 1. Col. 4. 12.

Q. What are the special benefits of
6) T. player?

A. 1. It doth adde strength to faith,
(7) *Luke 17.5.* (2) It gives life to the other
graces of God that are in us. (3.) By
all back we obtain at the hand of God what
(9) *Matth. 7.7.* we stand in need of, *Matth. 7.7.*
(4.) We grow better ac-
quainted with God, *Genesis 18.23. 27.*
(5) We fight manfully a-
gainst corruption, *Eph. 6.18.* (6.) We
learn to direct our selves in a godly
way. (7.) By it crosses are prevented,
removed or sanctified, *Psalms 3.4. Isa.*
7.1, 6. (8) All things are sanctified
thereby, *1 Timothy 4. 5.* (9.) We are
kept that we fall not into temptation,
Matthew 26.41. Yea (10) often we
obtain much more good then we desire or
expect, *1 Kings 3. 13. Eph. 3.20.*

Q. How else may the benefits of pray-
be conceived?

A. Prayer

A. Prayer is, (1) A key to open the door of Gods treasure-house, *Mat.* 7.7. (2) A present remedy to an oppressed spirit, *Psalms* 6.1. 8. and 31. 21, 22. (3) A preserver of the godly minde, *2 Thess.* 3.5. (4) A giver of strength to the weak, *Eph.* 3. 14. 16. And (5) in especial means to make a man fit to live in every estate, *Col.* 1. 9, 10.

Q. How must we hear that we may get profit?

A. 1. With reverence, 2. f. *Pet.* 1. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Expos. || Q. What is reverence?

A. Reverence is an affection of the heart, arising from an apprehension of Gods majesty, and our own weakness.

Q. What are the effects of reverence?

A. Thereby we are prepared to hear the Word, (1) With humility (2) Fear. (3) And attention, *Al.* 10. 33. *1 Thess.* 2. 13. *John* 12. 48. *11.* 28, 29. *Hebrews* 12. 28. *Job* 42. 5.

Psalms

Psalms 62. 11. Acts 16. 14.

Q. What is meekness?

A. Meekness is an affection, where-
by we are contented. 1. To bear the re-
bukes of the Law. And 2 to have the
duties of the word to be pressed upon us,
Sam. 3. 17. 2 Kings 20. 19. Psalm
39. 12. Heb. 13. 22.

Q. What is joy?

A. Joy is a delight of the soul for
some good thing that is present, *Acts 8. 8.*
Exod. 6. 9.

Q. || What is a longing desire to

A. A longing desire to learn, is an
eager appetite to be further acquaint-
ed with the knowledge of the truth,
that we may reap fruit and benefit by
the same, *Prov. 27. 7. Prov. 2. 3 4 9. Psalm*
19. 34 35. 40.

Q. † What is it to give credit to the

A. To give credit to the truth, is to
believe the whole truth and every part
of it, as true and certain, both to others
and to our selves, so as we expect the
benefit and promise therein, and the ef-
fecting and making good of whatso-
ever is there spoken, *2 Chr. 20. 20. Isa.*

Q. How

Q. How else?

A. 1. We must x meditate || that we hear. † 2. Apply it to ourselves. 3. Confer of y it with others: And 4. with z diligence || set about the practice of what is required Psal. 1. 2 and 119. 114, 115. y John 4. 51. Isa. 2. 3. Luke 2. 51.

Expos. || Q. What is the profit of meditation?

A. Meditation is the very life of reading and hearing, 1 Tim. 4. 15.

Q. What is meditation on the word?

A. It is a separation of our selves purposely from other matters, that we may seriously think of what hath been taught Gen. 24. 63.

Q. What is the end of this meditation upon the word?

A. 1. That it may be settled in the minde. And .2. work upon the affections, Jer. 8. 6.

Q. What must accompany meditation for the attaining of these ends?

A. We must joyn. 1. Examination .2. And Prayer, Luke 18. 1. therewith.

† Q. What is it to apply the word to our selves?

A. To

A. To apply the word to our selves,
to lay it to our heart as concerning us,
Cor. 11. 28. Cor. 2. 13. 5.

Q. What are the parts of the word?

A. 1. The Commandements. 2. The
threatnings. 3. The Exhortations. 4.
The Promises.

Q. How are the Commandements to
be applied?

A. That they may guide us.

Q. How are the threatnings to be ap-
plied?

A. (1.) That they may humble us for
our sins past. 2 Sam. 12. 12, 13. and 24.

(2.) That they may affright us from
sin for time to come.

Q. How must we apply the exhortati-
ons?

A. That they may incite us to our
duty with chearfulnesse, Eccl. 12. 11.

Q. What use is to be made of the pro-
mises?

A. The promises may be, 1. For our
support. 2. For our comfort, whether
they be in plain speeches, or mysticall
prophecies, Psal. 119. 71, 72, 52.

Q. How must we confer with others?

A. 1. For instruction. 2. for edifica-
tion in holinesse and comfort.

Q. How

Q. How for Instruction?

A. 1. We must communicate to others what we have learned, 2. learn of others, 1. What we are ignorant of. 2. Do not well understand, Or have forgotten.

Q. How for edification in holiness and comfort?

A. We must, 1. By admonition, Exhortation. And 3. comfort to strengthen and edifie one another, 3. 13. Job 16. 4, 5. Rom. 1. 11, 12. 19. 17. Prov. 27. 5, 6. 1 Theſſ. 5. 11, 12. Jude v. 20.

Q. How must we practise that which is taught?

|| *A.* 1. Inwardly we must heartily desire and strive; And 2. outwardly we must be, 1. carefull, 2. without delay take opportunities of doing the good that God requireth, 2 Cor. 17. 6. and 19. 3. and 27. 6. Luke 15.

Q. What must accompany this practice?

A. 1. We must be humbled for negligence and finnes past. 2. Watching 3. And fighting against corruption for the time to come, 1 Corin. 9. 26, 27.

Cherishing one another with befitting comfort, *Isaiah* 40. 1.

Q. *What is prayer?*

A. It is † a calling upon God in the name of Christ with the a heart, and sometime with the * voice according to his will for our selves and others, *Exod.* 14. 15. *I Sam.* 1. 13. 15. *I John* 5. 14.

Expos. † Q. *What reasons or motives are there to induce us to prayer?*

A. (1) The Commandments, *Psal.* 105 4. and 81. 10. *Isa.* 55. 6. *I Thess.* 5. 17. *Romans* 12. 12. (2) Promises, *Matth.* 7. 7. and 21. 22. *Mark* 11. 24. *Psalms* 91. 15. *Isa.* 65. 24. *Jeremy* 29. 12. *Isaiah* 45. 19. *John* 16. 23. (3) Threatnings of the Lord, *Zeph.* 3. 1, 2. and 1. 6. *Ezek.* 22. 30, 31. *Dan.* 9. 13, 14. *Mat.* 26. 41. (4) The examples of Christ himself, and all his Apostles, *Luke* 3. 21. and 9. 18, 29. *Acts* 1. 14. 24 and 2. 42 and 4. 24. and 9. 11, 14. *2 Tim.* 2. 19, 22. (5) Our own necessities, *Judg.* 3. 9, 15. and 4. 3. *Isaiah* 26. 16. *Psalms* 18. 6. *Phil.* 4. 6. And (6) the success of prayer, *Psal.* 1 20. 1. *Psalms* 3. 4. *Psalms* 32. 5, 6 are sufficient Motives and reasons to induce us to the practice

Office of this duty.

Q. For what ends is it lawfull to use the voice in prayer?

* *A.* It is lawfull to use the voice in prayer : 1. To quicken our dulnesse. 2. To inflame our devotion. 3. To prevent our slothfull roving. And 4. to edifie our brethren. *Zeph. 3. 9. Psalm 88. 1.*

Q. To whom must we pray?

A. To || God alone in the name of || Christ, c *John 6. 23. Colossians 3. 17.*

Expos. || Q. Why must we pray to God alone?

A. (1) God onely is every where present, *Jer. 23. 23, 24.* (2) He knoweth all hearts, *1 Kings 8. 39. Jer. 17. 10. Psalm 94. 9, 10.* (3) He heareth all prayers, *Neh. 1. 6 Psalm 65. 2. and 66. 19, 20.* (4) He is most able to help, *Psalm 57. 2. Eph. 3. 20.* (5) Prayer is a divine worship, *Psalm 50. 15. and 41. 20, 21.* (6) It is a spirituall Sacrifice, *Mal. 1. 11. Psalm 141. 2. Rev. 8. 4. and 5. 8. Exod. 22. 20.* And (7) in God onely we ought to believe *John. 14. 1.* therefore he onely is to be called upon, *Rom. 10. 13, 14.* As the very heathen say by the light of nature, *Jonah 1. 5.*

Q. Why

Q. What is it to pray in the name of Christ?

A. To pray in the name of Christ is, crudely and customarily to say these words, *Through Jesus Christ our Lord,* &c. but in the confidence of the merit and intercession of Christ, to call on our heavenly Father, *Dan. 9. 1*

Q. Why must we pray in the name of Christ?

A. Because since the fall of man, (1) None are called to come to God (2.) Or have promise to speed but in the name of a Mediator, *John 14. 6. Heb. 4. 16. 1 Tim. 2. 5. 1 John 2. 1. Rom. 8. 32. Heb. 7. 25. (3.)* In Christ alone we have access to the throne of Grace, *Eph. 2. 18. and 3. 12.*

Q. Do not angels, or saints departed, present our prayers unto God?

A. Angels or Saints departed, do not present our prayers before God: For (1.) Christ onely, is our Mediator and High Priest. (2) He onely getteth our Prayers acceptance before God, *Heb. 1. 3. and 4. 14. Rev. 8. 3. (3.)* And to present our prayers before God, and to procure them acceptance with God, is, in phrase of Scripture, all one, M Dan.

Daniel 10. 12. Acts 10. 4, 31.

Q. Ought we not in prayer to make particular confession of our sins?

A. Yea, in far 1. As we do come to the knowledge of the
2. And this we must do with
grief. || 3. Hatred. And * 4. Humility.
5. Freely & accusing. And 6. condemning our selves before God, with
broken and contrite hearts, d. 1. Sa
12. 19. Psal. 119. 13. e Neh. 8. 9. f Neh
33. g Zach. 12. 10.

Expos. † Q. What sorrow for sin is required?

A. Sorrow for sin must be. 1. Hearty. 2. Continual. And 3. as much as may be Particular, Psalm 132. 4. especially for the sins which have made breaches in the soul, Psalm 51. 1, 2. Yea 4 sin should be our chief sorrow,

Q. Why should the soul abhor sin?

A. The soul should abhor sin especially for the loathsomeness of it. Psalm 97. 10. and 119. 163. Job 4. 1. Amos 5. 15.

Q. How doth the loathsomeness of sin appear?

A. In that (1) It darkneth Gods glory.

Genesis 39. 9. (2) It breaketh his Law. (3)

soileth all it toucheth, 2 Cor. 7. 1.

James 1. 21. Hag. 2. 12, 13.

Q. Why should we confesse our sins
with shame?

A. Because God is infinite in Ma-
jesty, Psalm 86. 10. and of pure eyes,
Job 1. 13. A man therefore should
blush at the remembrance and confes-
sion of sinnes before God, Isaiah. 9. 6.
Dan. 9. 7. seeing his face would be co-
vered with shame, if a man should know
them.

Q. What are the parts of prayer?

A. Petition and Thanksgiving.

Q. What is Petition?

A. It is a Prayer, wherein we
desire the preventing or removing
of things hurtfull, and the obtai-
ning of things needfull, either for
this life or that which is to come,
Isa. 37. 20. Mat. 6. 13. i Psalm. 6. 1, 2,
3, 4.

Q. How may we make our requests
that we may be heard?

A. 1. With knowledge and understanding. 2.
Feeling of our wants. 3.
Fervency. 4. Reuerence. 5.
Confidence. 6. And a love
M 2 k i Cor.

k 1 Cor. 14. 15. l Matth. 11. 28. m Jam
5. 17 n Eccles. 5. 2. (o) 1 Tim. 2. 8. p Matthe
6. 14. Mark 11. 25.

Expos. || Q. *Why should we pray with understanding?*

A. Because blinde devotion is not pleasing to God, Prov. 19. 2. Acts 17. 22, 23, 24. John 3. 22. who requireth to be served with the minde, Mat. 22. 37. Luke 10. 27. We must therefore know the will of God.

Q. *How is the will of God known?*

A. The will of God appears. 1. By his Commandements. 2. By his promises. 3. By threatnings. And 4. by the approved practises of the Saints.

Q. *Must we pray for nothing, but only according to the will of God?*

A.. 1. We must desire and pray for that. And 2. onely for that which we know Gods word doth warrant us, 1. John. 5. 14.

Q. *What is meet to be understood in Prayer?*

A. 1. Our words. 2. Matter. And 3. Meaning in prayer, are meet to be understood.

Q. *With what feeling should we pray?*

A. 1. In prayer we should feel sin and bur-

burthen, *Jer.* 31. 18. *Isaiah* 63. 17.
and (2) be pinched with our want of
Grace, *Psalms* 51. 10. 11. 12. *James*

1. 5.
*Q. Whence ariseth this sense and
feeling?*

A. It ariseth from, 1. A considera-
tion of Gods judgements due to sin,
Ezra .9 6, 7. And 2 of the necessity
of saving grace, *Luke* 17. 5. *2 Cor.*
12. 9.

Q. What fervency is required?

* *A.* As the things we beg are more
or less excellent, and of fit use for us,
so we must be more or less eager to ob-
tain them, *Psalms* 51. 1, 2, 3, 9. and 80. 1,
2, 3, 4.

Q. Whence ariseth this fervency?

A. It ariseth from a consideration
of the (1) Necessity (2.) And excellency
of what we desire, *Psalms* 79 8, 9. and
86. 1. and 102. 13. 14. (3.) As also from
a burning zeal of Gods glory. (4) And
heartly love of our brethren, *Isa.* 62. 1.
Psalms 122. 6, 7, 8.

Q. What is opposite hereunto?

A. Opposite hereunto is hypocrisie
and vain babling, *Mat.* 6. 5, 6, 7.

Q. Why must we pray with reverence?

|| *A.* Considering Gods excellent Majesty, we may not rashly conceive or utter any thing before him, but with reverence, *Genesis* 18. 27, 30, 32.

Q. What is this reverence?

A. It is an unfained abasement of the minde.

Q. Whence proceedeth it?

A. It proceeds from 1. A consideration of Gods divine Majesty. 2. And our own indignity, *Luke* 15. 21. *Gen.* 32. 10. *Ezra* 9. 6. *Heb.* 12. 28.

Q. Why must we pray with hope and speed?

A. Having 1. A promise from God that he will grant our requests, *Psal.* 34. 19. *Isaiah* 30. 19. and 58. 9. we must believe his word, for he is true and faithfull, *Heb.* 11. 11. 2 *Tim.* 2. 23. (2) If hope to speed accompany not our prayers, they are vain, *James* 1. 6.

Q. Is not this hope many times weak?

A. This hope is weak, feeble, and many times seems to be overwhelmed in the godly, *Psalms* 13. 1, 2. and 31. 22. and 77. 7, 8, 9.

Q. What

Q. What is meant by love?

A. By love is meant, 1. That we must love our enemies. And 2. carry an hearty affection to the children of God, Eph. 4. 32. Col. 3. 12, 13.

Q. What is thanksgiving?

A. It is a prayer wherein we render thanks to God for his general goodness, and also particular favors, 1 Sam. 2. 1. & Psal. 136. 1. and 103. 1, 2, 3, 4, 5.

Expos. || Q. What motives be there to this duty?

A. Motives to this duty there be many. (1) It is an excellent, Psalm 92. (2) An antient, Job 38. 7. (3) A spiritual duty, Heb. 13. 15. Col. 3. 16. 1 Pet. 2. 5. (4) It is to be continued in heaven when other duties cease, Rev. 19. 3, 4, 5. (5) It is acceptable to God, 1 Thess. 5. 18 Psalm 147. 1. (6) It is comely for the Saints, Psalm 33. 1. and 147. 1. (7) It is practised by the Angels, Luke 2. 13. (8) It sets on work all the graces of God in us, Psal. 103. 1, 2, 3. (9) It is the end of Gods benefits, Psal. 136. & 118. 29. (10) Of our life. (11) And of all our services, Isaiah 8. 19. (12) And it is the ready

way to obtain that we stand in need of
Psal. 50. 23.

Q. What be the means of true thankfulness.

*A. The means of true thankfulness are (1) A due consideration of our own vileness. (2) And a serious meditation and remembrance of Gods benefits, 2 Sam. 7. 18. 1 Chron. 16. 17. Psalm 103. 1, 2, 3, &c. 1 Sam. 1. 2, 3. Gen. 24. 27. Luke 7. 15. Rom. 7. 2. (3) A perswasion that God hath love bestowed them upon us, *Psal. 116. 12, 14.**

Q. What things are required in thanksgiving?

*A. 1. Love to God, and unto his mercy. 3. A desire to draw others to obey and glorifie God. And an y endeavour to proceed in holiness our selves, 1 *Psal. 18. 1, 2. Psalm 126. 1, 2. and 104. 34. x Psalm 34. 11. and 66. 16. y Deut. 6. 10, 11, 13. 1 Sam. 12. 14.**

Q. What rule of direction is there, according to which we ought to frame prayer?

A. The general direction is the word of God, the more especially

need of the Lords Prayer.

Expos. Q. May not the Lords prayer be used as a prayer?

A. The Lords prayer is so a directi-
fulnes, that it may be lawfully, and lauda-
of only, used as a prayer, *Mat. 6. 9. &c. Luke*
11. 2, &c. Num. 6. 23, 24. Psal. 22. 1.
92. 1.

Q. Why is it called the Lords prayer?

A. It is called the Lords prayer, be-
cause the Lord Jesus taught it to his
disciples *Luke 11. 12.*

Q. How many things are to be consi-
dered in the Lords prayer?

A. Three, the Preface, the Prayer
itself, and the Conclusion.

Q. Which is the Preface?

A. Our Father which art in
God, Amen.

Q. What learn you out of this Pre-
face?

A. That God is our a. || Father
b grace b and adoption, through
Jesus Christ, c glorious in Pa-
ter, and d infinite in power, that
he can and hath promised to help
a. *Isa. 63. 16. b Rom. 8. 15, 16. Gal.*
5. c Psalm 47. 2. d Psalm 115. 3. e
3. 20. f Psalm 50. 15.

Expos.

Expos. || Q. Who are allowed to call God Father?

A. There is no Christian so poor, weak or unworthy in his own eyes, but he is allowed to call God Father, Jer. 3. 19.

Q. What are you to consider in the Lords Prayer it self?

A. Six Petitions, and a Thanksgiving.

Q. Which is the first Petition?

A. Hallowed be thy Name

Expos. † Q. What doth the word Hallow signifie sometimes?

A. To hallow, is sometimes of a holy or prophane to make holy, 1 Cor. 6. 10. 11.

Q. But what doth it comprehend in this Petition?

A. (1) To set apart to an holy use, Exod. 20. 8.

(2) To acknowledge, confess, and profess holily the Name of God, Mal. 1. 19. Lev. 10. 3. 1 Pet. 3. 15.

Q. What is meant by the name of God?

A. By Name, is meant (1) God himself, Psalm 2. 7. and 81. 5. 1. (2) His titles, Exod. 3. 14. 15. Psalm 82.

(3)

With an Exposition upon the same. 171

(1) His properties, *Exod.* 34. 5, 6, 7.

(2) His ordinances, *Psal.* 138. 2. and

1 Tim. 6. 1. (5) His works, *Psal.* 19.

(6) His judgements, *Psal.* 9. 16. *Isa.*

27. (7) His mercies, *Isa.* 48. 9,

Exek. 28. 26 (8) Or anything

by which he makes himself known, *Exod.*

7.

Q. What desire you of God in this Pe-

tion?

A. That Gods infinite excellency

may be magnified & by us on earth ||

heart, & in word, and in deed &

Psal. 40. 16. and 115. 1.

Expos. || Q. How is the name of God

magnified in heart?

A. By an inward and faithful

knowledge; With 1. Confidence.

Fear. 3. Love. 4 Hope. 5. Humility.

Patience. 7. Joy. And 8. desire of

presence in Heaven, *Isa.* 8. 13. 1 *Pet.*

1. *Romans* 4. 20. *Phil.* 1. 20, 21,

1 Th. 3. 23.

Q. How in word?

A. By speaking good of Gods name

to others, *Psal.* 34. 3 *Dent.* 32. 3. *Psal.*

113. 1, 3, and 145. 21.

Q. How in deed?

A. 1. By walking in holiness and

righte-

righteousness before God, *Mat. 5. 20. John 15. 8. 1 Pet. 2. 32.* (2) Patiently submitting our selves unto his will, *Joshua 7. 19.* (3) Constantly and confidently professing his truth, *Psal. 111. 46. John 21. 19.* And (4) reforming our lives, if we have gone astray, *Jer. 13. 23. Mal. 2. 2.*

Q. Which is the second Petition?

A. Thy || Kingdom + come.

Expos. || Q. Why must we pray Christs Kingdom may come?

A. Because Satan hath his Kingdom on earth, 2 Corin. 4. 4. Luke 18.

Q. Who be the bond-slaves of Satan?

A. All men by nature are his bond-slaves, Eph. 2. 2. 2 Tim. 2. 26.

Q. By what laws is Satan Kingdome governed?

A. (1) By ignorance. (2) Error. (3) Impiety. And (4) disobedience, Eph. 18.

Q. What is the Kingdom of Christ?

A. Christ hath his Kingdom, 1. 13. to wit, his Church, which is a company of mankind, 1 Pet. 2. Eph. 5. 23. in heaven and earth, 3. 15. Coloss. 1. 20. called from

world, Romans. 8. 30. unto salvation
through him Acts 4. 12.

Q. What be the degrees of this King-
dom?

A. 1. Militant. 2. Triumphant.

Q. What be the Prerogatives of the
Church Militant!

A. In this world it is, 1. Redeemed.
Called. 3. Sanctified, 1 Cor 1. 30.

Q. What is the Prerogative of the
Church triumphant?

A. The Church triumphant (which
after this life) is glorified, Matth. 25.
1 Thess. 1. 10.

Q. What doth the word, Kingdome, sig-
nify in Scripture sometimes?

A. The government which Christ
exerciseth over all men, and all other crea-
tures, Eph. 1. 21, 22. Heb. 1. 6, 7.

Q. What doth it more specially signifie
in Petition?

A. The speciall government which he
exerciseth over his Church, Eph. 5. 23. in
this life, and the life to come.

Q. What doe you desire of God in this
petition?

A. That * Christ would ha con-
tinued as he under the power of
his rule in the hearts of his
chosen

sent by his spirit here, and k
their salvation in Heaven
ter h Canticles 8. 8. Acts 7.
i Ephes. 3. 16, 17. k Phil. 1. 8, 9. 10.
12.

Expos. * Q. What desire you of
particularly, in respect of them that
under the power of Satan?

A. Particularly we desire, That
God would send forth his word,
9.38.(2) Give it free passage, Eph.
Rom. 15. 30, 31, 32. (3) Powerfully
company it by his Spirit, Deut. 33
2 Cor. 10. 4, 5. (4) Bring his chosen
the power of Satan to God, Acts
18.

Q. What in respect of them that
converted?

A. 1. That God would uphold
as be converted, Psalm 51. 12.
17. 15. (2) Strengthen the weak,
1. 4. Luke 22. 31, 32. 2 Cor 12. 8.
Comfort the afflicted, Psalm 51. 12.
1. 1. (4) Recall the wandering, Psalm
27. Luke 19. 10. (5) And make all
in grace and knowledge, 2 Pet. 3. 18.
17. 5.

Q. What desire you in respect
means whereby the faithful are b
ward in grace?

4. (1) That the same word may continued, Gal. 2. 5. (2) The Sacraments: And discipline purely administered, 1 Cor. 11. 23, 24, &c. 1 Cor. 5. 4, 5. Heb. 3. 2, 3, 4, 5, 6. Heb. 8. 5. That good Ministers, and (5) Magistrates may be 1. Preserved, Dent 33. 1. Thess. 3. 1, 2. Psal. 20. 1. 2. Protected, Psalm 122. 6, 7, 8. 1 Tim. 2. 2. 3. Increased, Luke 10. 2. Isa. 49. 23. (6) That Catechising may be more fully, 1 Corinth. 3. 2. And (7) that schools for piety may be erected and maintained, 2 Kings 6. 1, 2, &c. Isa. 44. 7.

Q. What desire you in respect of the perfect salvation of the elect?

A. That Christ would come to judge both the living and the dead, Rev. 22. 20.

Q. Which is the third petition?

A. Thy will be done in earth as it is in Heaven.

Expos. || Q. Why must we pray that thy will may be done?

A. Because man by nature doth the will of the flesh, and of Satan, Eph. 2. 3.

44. He will not do the will of his Father who sent him, but his own will.

A. He ought to desire and do, not his

his own will, *Rom. 8.6. Mat. 26.39.* but
the will of God, *Isa. 26. 8. Psal. 119.*
106.

† *Q. What is the will of God?*

A. The word of God revealed in the
old and new Testament, is the will of
God.

* *Q. What is it to do the will of
God?*

A. To do Gods will, is to obey
Exod. 24.7.

|| *Q. Who obey the will of God in Hea-
ven?*

A. In Heaven the Saints departed,
the Angels obey the Lord, *Heb. 12.*
Psalms 103.20.

*Q. Who ought to obey the will of God
on earth?*

A. On earth all men living are
to be obedient, *Exod. 24. 3. 1 Sam. 15.*
22.

*Q. What desire you of God in this
vision?*

A. That I whatsoever God will
in his word might be obeyed m. 1. C.
fully. 2. Specially. 3. Faithfully
4. Constantly by men on earth. 5.
Angels & do in heaven. *Exod. 19.8. Rom.*

12.2 m Psalm 27.8. and 4.8. n Psalm
119.32, 60, o Rev. 2.10. p Isa. 6.2.

Expos. † Q. *What do you particularly desire of God in this Petition?*

A. We particularly crave of God,
(1) The knowledge of his will, Psalm
119. 18, 33, 34. Col. 1.9, 10. (2) The
suppression of our own vile wills, Rom.
7. 24. (3.) Faith in Gods promises,
Romans 1. 9, 12. (4.) Constancy and
steadfastness in our sufferings, Col. 1.

11.
Q. *What inward disposition to obedience do you desire?*

A. 1. An inward desire. 2. Care.
Delight, Psalm 119. 36, 143, 145.
Endeavor. And 3 ability to walk
in holiness, Psalm 119. 112, 167, 168
Phil. 4.13.

Q. *Are we able in this life perfectly to
obey the Lord as the angels do?*

A. In this life perfectly we cannot
obey the will of God, 2 Samuel 12. 9.
and 13. 39. and 24. 10. 2 Chron. 35. 22:
and 1. 6, 20. as the Angels do: But we
may 1. Desire. 2. Strive after. And 3.
persevere for perfection, Luke 13. 24. Phil.

Q. *How then do we obey as the angels*

N

A. When

A. When we obey with sincerity
Gen. 1. 5. 24. and 17. 1. Mich. 6. 8.
 the Angels do, though not in the same
 degree, *1 Cor. 1. 13, 9, 10.*

Q. Which is the fourth Petition?

A. || Give us this day * our || daily
 † bread.

Expos. || Q. Who must pray, Give us.

A. All both poor and rich must pray
 Give us.

Q. Why?

A. 1. Because we have nothing
 by Gods free gift. *1 Cor. 4. 7 James 1.*
17. (2) We have title to nothing,
in Christ Jesus, Heb. 1. 2. with Rom. 8.
32. (3) We can keep nothing but
the Lords licence, Job 1. 12. (4) No
ther can any thing prosper with
but by his blessing, Deuteronomy 8,
Prov. 10. 22. Psalm 127. 1. 12. Hag. 1.
6. Isa. 3.

† Q. Seeing we pray but for a day
 may we not provide for the time
 come?

A. We may provide for the time
 come. 1. In a lawfull manner. 2.
 when God gives opportunity, *Eph. 4.*
Gen. 41. 34, 35, &c. and 50. 20. 2
13. 14 Acts 11. 28.

Q. Why

Q. What then is required of us in this particular?

A. We must ever wait upon Gods providence, 1 Pet. 5. 7. Psalm 55. 22. both 1. When we have the means, Prov. 5, 6. And 2. when we want them, Isa. 28. 16.

Q. What cares for the things of this world is to be abandoned?

A. We must cast off, 1. Distrustfull, 2. Excessive, 3. Distracting, 4. Unprofitable, And 5 needles cares, Mat. 6. 25. &c.

Q. When is bread said to be Our's?

A. Bread is said to be ours, when (1.) gotten by just and lawful means, Eph. 4. 28. (2) In a good and honest calling, Gen. 3. 19. (3) Our persons being accepted of God in Jesus Christ, 1 Cor. 3. 23, 23. (4) .8. .1. Lns. .7

Q. Why is this bread Our's?

A. Because that which we so possess is given us of God in love and mercy.

Q. What is meant by daily bread?

A. By daily bread, is meant bread, for the supply of our present necessity, 2. Or rather that which is fit for us, agreeable to our present condition, Prov. 30. 8, 9.

Q. What doth the word Bread signify sometimes in Scripture?

A. The bread of life which is Christ
John 6.48.

Q. What doth it signifie in this Petition?

A. All outward things, Prov. 27.27.
Jer. 11.19. Prov. 39.14. (1) For our necessity (2) And Christian delight, Psal. 104.15. John 12.3.

Q. What desire you of God in this Petition?

A. That || God would bestow on us all things necessary for this life food, maintenance, &c.

Expos. || **Q.** What do you pray for under the name of bread?

A. We pray for (1) Food. (2) Raiment, Gen. 28. 20. (3) Sleep. Psalm 5. and 4. 8. (4) Fitting delights, Psalm 23. 5. Prov. 3. 18, 19. Gen. 21. 8. and 22.

Q. What desire you under the name Our bread?

A. 1. Contentation with our estate Heb. 13. 5. 1 Tim. 6. 6. though they mean, Phil. 4. 12. 1 Tim. 6. 8. (2) Trusting on Gods providence, Prov. 3. (3) Love of justice, Job. 29. 24.

(4) Faithfulness. (5) Painfulness in our
callings, 2 Thess. 3. 12. (6) Joy. (7)
Thankfulness, Deut. 28 47. and 8. 10,
(8) Gods blessing upon them, Gen.
12. Psalm 67. 1, 6, 7. (9) The san-
ctification of whatsoever we enjoy, 1
Cor. 4. 4. (10) As also for peace, Psalm
122. 7, 8.

Q. What desire you as means hereof?

A. 1. Protection by the Magistrate,
Tim. 2 1, 2. (2.) Seasonable weather,
Eccl. 1 Kings 8. 35, 36 Job. 2. 21. Deut.
12 (3.) Valiant Souldiers, 2 Sam 13.
10, 1. to 39. (4.) Learned and good
Physicians, Col. 4 14.

Q. What do we pray against?

A. We pray against, 1. Covetous-
ness, Psal. 119. 36. (2.) Distracting cares,
Mat. 6. 34. (3) Distrust, Psalm 78. 22.
(4.) Discontent with our estate, 1 Tim.
10. (5.) Idleness, Mat. 20. 3, 6 (6) Op-
pression (7.) Injustice (8) Carelessness
(9) Unjust war. And (10) whatsoever
unlawfully hurt and impeach our
ward prosperity.

Q. Which is the fifth Petition?

A. And + Forgive us our tres-
passes we || forgive them + that tres-
sers against us.

Expos. † Q. What is it to forgive sin?

A. To forgive sinne is, 1. To cover it. 2. To put it away out of sight. 3. And not to impute it. 4. Or not to call to a reckoning for it, *Psalm 32. 1, 2*

* Q. Why are sinnes called trespasses or debts?

A. Sinnes are called trespasses or debts. *Mark 8. 35.* because we are bound to make satisfaction for them by suffering the just judgment of God. *Luke 11. 4. Gen. 2. 17.* if the divine justice be not satisfied by another, *Col. 2. 20.*

|| Q. Is our forgiving others, a cause why God forgives us?

A. Our forgiving others, is not a cause why God forgives us, *Matt. 18. 32, 33. Col. 3. 13. 1 John 4. 10, 11.* but a sign whereby we are assured that God hath pardoned us, *Matt. 6. 14, 15. and 22. 24. Matt. 7. 11.*

† Q. Are we ever to forgive them that pass that is done against us?

A. The wrong that is done unto us (though not alwayes the damage) *2 Chron. 19. 6. 1 Tim. 5. 8. Eph. 4. 26.*

Exod. 22.14, 15. Acts 16.37. comp.)

we ought to forgive, Mark 11.25.

Q. Every trespass is a sin, how then can we forgive it?

A. The sin being the breach of the divine law, God only can pardon, Psalm 51. 1, 4.

Q. What desire you of God in this Petition?

A. That God in his free a mercy in Jesus Christ, would fully b pardon all our sins, as c we do pardon the wrongs and injuries we receive from others a Isaiah 43.25. b Psalm 51. 2. c Luke 11. 4.

Expos. || *Q. What do we acknowledge in this Petition?*

A. In this Petition, (1) We acknowledge our selves to be miserable sinners, Psal. 40.12 and 25.11. Ezra 9.6. (2) That we have no power to satisfie for sin, Psal. 49.7, 8. Acts 2. 37, 38. Ezek. 18.45. (3) That God is patient, bearing with us so long, Lam. 3.22. Psalm 145. 8. Psalm 86. 5, 15. and 103.8.4. And merciful, not giving leave onely, Dan. 9. 18, 19. 2 Chron. 7.14. but commanding us also to pray for pardon, Hos. 14.

Q. What is the effect of the consideration of Gods mercy in this particular?

A. Hereby he gives us hope of forgiveness: and hence, we are drawn to flee to the throne of grace, *Psalm 86. 15, 16. Joel 2. 12, 13.*

Q. What do we pray for, in this Petition?

A. For the full forgiveness both of guilt and punishment, *Psalm 51. 1, 2.*

Q. Why must we beg the pardon of sin every day?

A. 1. Every day we sin, *Ecclesiastes 7. 21. Job 14. 4.* and therefore every day we must pray for pardon, *Psalm 55. 17.* and 2. Our faith is weak, *Luke 24. 21, 22, 23. Rom. 14. 1.* we must therefore pray daily, that we may have greater assurance of our salvation, *Luke 19. 5. 2 Samuel 12. 13.* with *Psalm 51. 1, 2.*

Q. Which is the sixth Petition?

A. And + lead us not into temptation, but deliver || us from evil.

Expos. || Q. Why must we pray, not to be lead into temptation?

A. Because forgiveness of sins, and grievous temptations are inseparable

com

companions, Luke 21. 22, 23, 24, 25.

19. 17, 23, 24.

Q. What is temptation?

A. Temptation is any tryal, where-
the heart is incited to sin by Satan,
the world, or the flesh, 1 Thess. 3. 5.
1. 14. Mat. 26. 41.

Q. Who are said to tempt?

A. 1. God. 2. Satan, the world, and
the flesh.

Q. Why doth God tempt his servants?

A. God is said to tempt his servants,
to try and humble them.

Q. How doth God tempt them?

A. 1. By offering occasions of sin,
Sending afflictions. And 3. deferring
help, Deut. 13. 3. and 8. 2. Gen. 22. 1.
Psalms 10. 1.

Q. Is not God then the author of sin?

A. No: This in respect of God is ever
said, Mat. 19. 17. Hab. 1. 13. Jam. 1. 13.

Q. How are Satan, the world, and the
flesh said to tempt?

A. Satan, the world, and the flesh
are said to tempt, by inciting always
to sin.

Q. How doth Satan tempt?

A. Satan doth tempt, 1. By inward
afflictions, 1 Chron. 21. 1. John 13. 2.
2. And

And (2) by outward objects, 2 Sam. 1. 1. 3. Mat. 4. 3, 4, 8.

Q. How doth the world tempt?

A. The world doth tempt, 1. By bad examples, Jer. 44. 17. Or 2. By wicked persuasions, allurings, or tempting, Gen. 3. 6. and 36 7. and Job 1. 2. 9. Kings 13. 8. Matt. 16. 22. Acts 12.

Q. How doth the flesh tempt?

A. The flesh tempteth when we are incited of our own corruption, Obad. James 1. 14. 1 Pet. 2. 11.

Q. What be the degrees of temptation?

A. Temptation hath these degrees 1. Suggestion. 2. Delight. 3. Consent. And 4. practice, James 1. 14.

Q. What is it to be lead into temptation?

A. To be lead into temptation is to be overcome of temptation; so that Satan doth prevail against us, and win the victory, Matth. 26. 41. 1 Cor. 10. 13.

Q. How is God said to lead into temptation?

A. God is said to lead into temptation, 1. When in any tryall he

fake man. (2) Doth withhold or
with-draw from him his grace. (3) Doth
offer him to fall, 2 Chronicles 32. 31.
(4) Doth harden his heart, Exod. 7. 3.
(5) doth give him wholly up into
Satan's power, and the full sway of his
corrupt heart, Romans 1. 24. 26.

Q. What is it to deliver?

A. To deliver, is either 1. To support
under. 2. Or else to protect and defend
from evil, 2 Cor. 13. 9.

Q. What is meant by evil?

A. By evil, the power and poyson of
Satan, and the world is understood,
Matt. 5. 37.

Q. What desire you of God in this Pe-
tion?

A. To be freed from * trialls them-
selves, so far d as it will stand with
his good pleasure: and alwayes
in the vilt thereof, or that we faint
under them, or be tempted by
them, d Mat. 26. 39, e Rom. 8. 28, 1 Cor.
10. 13.

Expos. * Q. What do we acknowledge
in this Pediton?

A. Here we acknowledge, (1) The
power over our enemies that
tempt

tempt us, *Zach.* 3. 2. *Jude* 9. And our own frailty, *Psalms* 103. 14, 15.

Q. What do we bewail?

A. We bewail our proneness to sin and corruption, *Rom.* 7. 24. 18.

Q. What do we desire in particular?

A. We desire God, (1) To bring us out of Satan, *2 Cor.* 12. 7, 8. (2) To kill in us the sin, *Psal.* 19. 13. (3) To support us by his grace, *Eph.* 3. 16. & *Thess.* 3. 10. (4) To stir us up to be watchful in prayer, *Eph.* 6. 18. (5) To give us, 1. Hope, 2. Patience, 3. Consolation, *Col.* 1. 11. & *Thess.* 2. 17. And 4. A good issue out of all tryals, *Psalms* 6. 4. that we neither 1. Presume. Nor 2. Despair, *Prov.* 30. 9. And to free us from misery so far as may stand with his good pleasure.

Q. Which is the Thanksgiving in the Lords Prayer?

A. Forasmuch as the Kingdom of God is with power, and the glory for ever and ever.

Expos. || Q. How do these words, This is the kingdom, prove that all blessings must be asked of God?

A. (1) Because God is the right owner, and supreme and absolute ruler over all things in heaven and earth.

And 5. Gen. 14. 19. 1 Chron. 29. 11. Psalms 1. 3. all blessings therefore are to be craved at his hands, Psalm. 145. 14. 16. (2) Whither should subjects flee, to their King? Psalm. 70. 5. Psalm 9. 10, 11, 12.

Q. How doth these words, Thine is the glory, prove that all blessings must be craved of him?

A. (1) Because God can give whatsoever we stand in need of, Matt. 7. and 8. 2. (2) He can strengthen against any sinne, 2 Tim. 4. 18. Jude 1. and unto any duty, Heb. 13. 21. (3) we have no strength but from him, 1 Chronicles 29. 15, 16. 2 Corin. 5. therefore we must call upon him accordingly.

Q. How do these words, Thine is the glory confirm it?

A. 1. Because God ought to be glorified by us in all things, Colossians 3. 17. He gaineth glory by hearing the prayers of his people, Psalm. 79. 11. 50. 15 and 30. 11, 12. And 5. for glory he will not deny them any thing that shall be good, Matt. 7. 11. Luke 11. 13.

Q. Doe not these Words contain a reason

son also, why we beg the former blessing at the hands of God?

A. Yea, for seeing the kingdoms power and glory, are the Lords we should call upon him in all necessities.

Q. Which is the Conclusion of the Lords Prayer?

A. AMEN, which is a witnessing of our faith, and desire of things prayed for. Jer. 11. 5.

Q. What doth Amen signify?

A. So it is, so be it, 1 Kings 36. Jer. 28. 6. and 1. 15.

Expos. Q. What doth Amen signify in Scripture sometimes?

A. Amen, (1) It is sometimes a testimony of Christ, Rev. 3. 14. because of faithfulness and truth in performing promises, 2 Cor. 1. 20. (2) In the beginning of sentences, it is an affirmation, John 6. 26. Mat. 24. Luke 12. 44.

Q. What doth it imply when it is added in the end of Blessings, Prayers, Imprecations?

A. When its added in the end of Blessings, Prayers, or Imprecations, it implyeth, (1) A desire of the thing

And (2) confidence that, so it shal
Numb. 5. 22. Deut. 27. 15. 1 Cor.
16.

Q. What learn you hence, that Christ
teach us to end our Prayers with
Amen?

A. Christ teaching us to end our pray-
with Amen, doth thereby admonish
1. To desire grace of God. And 2.

believes in God. (4) .04
Q. What must we believe?

A. That God presently heareth, and
will certainly in due time grant our re-
11 Cor. 14. 16.

Q. What things then are to be striven
against in prayer?

A. 1. Coldness, 2. Doubting, 3. Di-
sturbance, are to be striven against, 1 Tim
James 1. 6.

Q. What must we do after we have
asked?

A. Observe how + we speed, and
what answer we receive, 1 Psa 3. 4.
105. 8.

Exposit. Q. What rules are to be
followed, reaching the success of our
prayer?

A. 1. We must know, that God
sometimes doth hear and grant our
requests,

requests, when yet he doth defer to
us the sense thereof, *Isa. 64. 24. 2 Sam. 12, 13.* with *Psalms. 51. 1, 2. Dan. 9. 23.* and *10. 12, 13.* (2) Also he doth
alwayes give the particular thing we
but what he knowes best for us, *Rom. 10. 2 Cor. 12. 7, 8, 9. Heb. 5. 7.* (3)
ther we must take heed that we
not the Lord to our own time, *Isaiah 16.* (4) Nor yet receive Satans
for the Lords.

Q. How may Satans answer be discerned?

A. Satans answer is either, 1. Contrary to the word of truth, Or 2, If he
speak the truth, it is to a wrong
viz. 1. Despair. 2. Or Prophecy
ness.

Q. When doe wee speed well in prayer?

A. We speed well, (1.) When God
giveth us the same thing that we
being good, *Lam. 3. 57. Gen. 30. 17.*
and *20. 17. Psalm 21. 2. 4. Exod. 17. 13.* (2) Or another as
Josh. 10. 13. (2) Or another as
more fit for us, *Gen. 17, 18, 19. Mark 35.* with *Heb. 5. 7.* Or (3) more patient
strength to wait, *2 Cor. 12. 7, 8, 9.*

40 1.

Q.

Q. What benefit shall we gaine there-

A. 1. It will stir up the heart
thankfulnesse. 2. Remove h
nesse. 3. And * negligence. 4.
strengthen || our i faith, 5. And in-
(3) our hearts with k zeal, for
love, g Psal. 31. 21, 22. h Psal. 88.
and 4. 1, 2. i Psal. 4. 3, and 116. 1, k
Psal. 28. 6, 7.

Expos. || Q. How doth it stir up the
heart to thankfulnesse?

A. 1. The hearing of our holy pray-
is a pledge of Gods love. 2. And a
and comfortable testimony of his
Psalm 31. 21, 22. provoking the
heart chearfully to praise God, Psalm. 30
10, 11, 12.

Q. How doth observation of successe
in prayer, serve to remove dulnesse?

A. When God answereth our pray-
the light of his countenance shineth
upon us, and this reviveth the dull spirits
Psalm 116. 6, 7. 9. 2 Sam. 7. 27.

Q. How doth it remove negligence?

A. Experience of good received from
God, and begged in prayer, doth quicken
thereunto, Psalm 68. 6, 7. and 116.

Q

Q. How

Q. How doth it strengthen Faith?

A. God is unchangeable, so the former mercies given doe assure us of future blessings, *Psal. 61. 5, 6.*

Q. How doth it enflame our hearts with zeal, &c.

A. Though our hearts are cold nature, yet the sight of Gods love doe move us effectually to love the Lord again *Psalms 105. 18, 19, 20, 21.*

Q. What must we doe if God answer us not, the first or second time?

A. 1. **Examine** * how we live and m 2. **Continue** || fervent therein: 3. **Waiting** upon the Lord with speed, 1 James 4. 3. m Luke 18. 1 Hab. 2. 3. *Psal. 5. 3.*

Expos.* Q. Why must we examine how we pray if we speed not at the first?

A. Because sometimes we ask and receive not, because we ask amiss.

Q. How many waies do we pray amiss?

A. Three waies (1) For the manner when we pray 1. Ignorantly, 2. Reluctantly, 3. Coldly, 4. With weariness, 5. Distraughtly, 6. And without love, *Job 35. 13. Prov 11. 13.*

(2) For the matter, asking 1. Things

not good, *Mat.* 20, 21, 22. *Luke* 9. 54-55.

Or 2. not fit for them for whom we pray.

(3) For the end, when we aske to a wrong end.

Q. What rules are to be observed here?

A. Here observe, That (1) They may well that take notice of their wants in prayers, *Psalms* 31, 32. (2) And sometimes the childe of God prayeth best when he knoweth not that he prayeth at all, *Rom.* 8. 26. (3) Also God sometimes giveth us what we pray for, when we pray but coldly, *Mark* 9. 22, 24, 25. that he might encourage us to pray; and denies us sometimes when we pray fervently, that we might not trust to our prayers, *Psalms* 12. 2.

Q. Why must we continue fervent in prayer, if God deny us at the first?

A. Because God for a time may deny what we ask, *Psalms* 6. 3. and 13.

Q. Why doth God for a time deny us what we ask?

A. (1) That he may exercise our humility in regard of our wants, *Lam.* 4. *Judges* 10, 13, 14. (2) Our Faith. (3) And

(3) And our patience in waiting, *Matth.* 15. 22, 23, 24. 26, 27, 28. (4) And try our obedience, whether we will in conscience obey, though we want the comfort promised, *Psalms* 44. 17, 18, 19, 20. Moreover he deferreth to help for a season, To (5) quicken us to prayer. (6) To make us know our selves. (7) That we may carefully preserve his grace when once we have them And (8) that he may doe us good in the latter end. *Judg.* 20. 26. Therefore we should not be faint-hearted, but hold out unto the end.

Q. How is a man supported to persevere in prayer?

A. 1. By faith, 2. Hope, 3. And love. *Psal.* 40. 1. and 37. 7.

Q. Who ought to pray?

A. Though God require it of all men upon earth, yet it more specially belongeth to the members of the Church militant. *Matth.* 7. 7, 8. *Psalms* 14. 2. *p* *John* 16. 23, 26.

Q. Who can or may pray with hope and speed?

A. Onely they that are free from iniquity, *p* *Psal.* 66. 18.

Expo. || Q. Why must he that prayeth depart from iniquity?

A. 1. Because such only as feel the burthen of sin, and have a desire to be eased, are called to come unto Christ.

2. And they onely have a promise to finde good success, *Isa. 55. 1. Mat. 11. 28.*

3. Others do but mock God, *Psal. 78. 34. 35. 36.*

4. Neither can they pray with the graces required; as faith, reverence, fervency, love, &c. so long as they love wickedness, *Zach. 12. 10. 2 Tim. 2. 19.*

5. Prayer is not a work of nature but of the spirit of sanctification, *Rom. 8. 15, 26. Gal. 4. 4, 5.* and he cannot fulfil the lusts of the flesh, that hath the spirit of grace dwelling in him, *Gal. 5. 16.*

6. The Prayers of the wicked are an abomination unto the Lord, *Prov. 15. 8. John 9. 31. Isaiah 58. 7, 8, 9. Ezek. 17. 18.*

Q. How departing from sin perfect in this life?

A. Our departing from sin is at the best very rude and imperfect, *John 21.*

15. 1 Pet. 2. 1. but we must pray daily to be renewed, Col. 1. 9. Phil. 1. 9, 10. 11. 1 Thess. 3. 13.

Q. For whom must we pray?

A. For all sorts of men living, or that shall hereafter live, but not for the dead, 1 Timothy 2. 1, John 17. 20. & Luke 16. 24, 25.

Expos. † Q. Why must we pray for all sorts of men?

A. (1) The Commandment of God James 5. 16. Eph. 6. 18. Col. 4. 3. Rom. 15. 30. (2) Our love to our brother. 1. Who is of our flesh. 2. And may appertain to the Kingdom of grace. Rom. 10. 1. 2. John 5. 16. do require that we pray for all sorts of men living.

Q. What sorts of men must we pray for?

A. (1) Both private, James 5. 16. 1 Sam. 12. 25. (2) And public persons, 1 Kings 1. 36. 37. Isaiah 6. 10. (3) Friends, Job 42. 8. 10. (4) And foes, Psalm 35. 13. (5) Near in blood, Num. 12. 13. Gen. 25. 21. and 27. 18. and 27. 28. and 28. 3. 1 Chro. 29. 19. (6) And strangers, Coh. 9. 1. 17. 18. (7) Weak. (8) Strong, Christians, 1 Thess. 5. 11.

Gal. 4. 12. 2 Cor. 1. 11. Heb. 13. 18, 19.

(9) Such as stand. 2 Thess. 3. 5. (10) Or
gone astray, Cant. 8. 8. Exod. 32. 31,
Rom. 10: 1.

Q. Why is it our duty thus to pray for
others?

A. (1) All need the prayers one of
another, James 5. 16. (2) Satan seeks
to molest and trouble all men, Luke 22.

Job 1. 9. 10. Eph. 6. 12. 1 Pet. 5. 8.

(3) The fall of any man is a dishonor
to God, Rom. 2. 23, 24. (4) A sinners
conversion brings glory to his Name,

Apoc. 16. 9. Mal. 2. 1, 2. (5) The
prayer of the weakest Christian is avail-

able with God, Psalm 65. 2. and 145.

18. Psalm 102. 17. (6) At least, it
shall return into his own bosome, Psal.

35. 13. Ezek. 14. 14. (7) It is a spe-
cial act of love, Mat. 5. 44. (8) A

means to reconcile our enemies unto
us, Rom. 12. 20. (9) Or to prevent

danger or hurt, that otherwise we
might receive from him, Psalm 109.

Q. Why must we not pray for the
dead?

* A. (1) Because prayers cannot
avail the dead, Rev. 14. 13. 1 Pet. 3. 19.

O 4 Heb.

Heb. 9. 27. (2) Neither can a prayer for them be a work of faith.

Q. Why cannot prayer for the dead be a work of faith?

A. 1. Because there is not any commandment to do it. 2. Or promise of good to come by it. 3. Or approved example to warrant it in Scripture.

Q. What is the foundation of these prayers?

A. Superstition did first hatch these prayers, and superstition now is the foundation of them.

Q. What pretence do the ignorant make to defend them?

A. Love is the pretence which the ignorant sort make to defend them.

Q. What are we to think of them indeed?

A. Indeed they are, 1. Vain, 2. Ignorant, 3. Rash, 4. And uncharitable.

Q. May men content themselves to pray in private onely, or onely in publique?

A. No, but they must use both publique and w private + prayer. Acts 2. w Luke 11. 1.

Expos. || *Q. What is publique prayer?*

A. Pub

Prayer
A. Publique prayer is that which is
led in the publique meetings and assem-
blies of Gods servants.

Q. What reasons may shew the neces-
sity and use of publike prayer?

A. This is (1) A principal part of
Gods worship, *Acts 3.1.* (2) It is accepta-
ble unto his Majesty.

Q. Why is it acceptable to God?

A. Because (1) We acknowledge
him openly to be the giver of every
good gift. (2) And speak of his free
favor, to the praise of his grace, *Psal*
125. and *40.10.* (3) It was ever used
in the house of God, *Matth. 21.12.*
(4) It sanctifieth every other duty,
Tim. 4.5. (5) It is commanded by
Christ. (6) Christ hath promised his
presence in a special manner in the con-
gregation, *Psalms 27.4.* *Matt. 18.28.*
(7) Also hereby we are quickned to
pray more fervently, *Zach. 8.20, 21,*
22. (8) We do testifie our faith, hope,
thankfulness. (9) We profess our
lives to be the servants of Christ,
(10) We stir up others by our example,
Gal. 95.6. and *96.1,2,7,8.* (11) And
it is much to our comfort, that what
we ask, is approved and sought with
common

common consent; publique service being of more worth then private, as a society exceedeth the worthiness of one man, *Psal.* 29. 9. and 87. 2. and 35. 18. and 111. 1.

Q. What is private prayer?

† *A.* Private prayer is that which is performed, 1. In a family: Or. 2. by one alone, *Zach.* 12. 12, 13, 14.

Q. Why is prayer in the family necessary?

A. In the family, prayer is necessary (1.) God by his commandment binding Parents and Masters to see it performed, *Joshua* 24. 15. *Genesis* 18. 18 (2.) The faithful have followed the Lords direction herein, *Job* 1. 5. (3.) Hereby the affairs of the whole family are sanctified, 1 *Chron.* 16. 43. *Psalms* 127. 1 *Tim.* 4. 5. And (4.) God will send down a blessing upon that family that joyntly seeketh his favor by hearty supplication, *Acts* 1. 14, 15. and 1 *Cor.* 5. 6.

Q. Why must we pray alone?

A. We must pray alone, *Genesis* 28. 12 and 32. 9, 10. *Luke* 11. 1. *Mark* 14. 35 (1.) That we may be more fit to pray with others to our edification. (2.)

comfort when we are alone, *Psal.*
10, 11, 12. (3.) Also we have private
Sins to confess: 2. Wants to be-
3. Crosses under which we should
be humbled, *Psal.* 6. 2, 3, 6, 7. *Mat.*
31. 4. And 4. favours for which we
should be thankful, *Lam.* 3. 23. *Psal.* 71.
24. and 66. 19, 20.

*Q. What other means hath the Lord
appointed to increase faith?*

*A. The due administration,
receiving of the Sacra-
ments, & Gen.* 17. 9, 10, 11. *Rom.* 4.

*Expos. + Q. What did the word Sacra-
ment signifie in ancient times?*

*A. The word Sacrament did in an-
cient times signifie an oath, whereby
soldiers bound themselves to be true
to their Captain, and the General in
the same manner did binde himself to the Sol-
diers.*

Q. What is it now used to signifie?

*A. Now it is used to signifie the
seal of the Covenant, whereby the
Lord doth binde himself in Christ
to be merciful to us, and we
binde our selves to be true unto
Christ.*

Q. How

Q. How are the Sacraments special means to confirm faith?

A. The Sacraments are special means to confirm faith, because 1. Christ is after a special manner represented. 2. And offered unto all. And. 3. effectually bestowed upon every worthy communicant.

Q. Who ought to administer the Sacraments?

A. Only they that y are lawfully called thereunto by the Church, Heb. 5. 4.

Expos. || Q. Who are lawfully called to administer the Sacraments?

A. Such are lawfully called to administer the Sacraments, who 1. Being furnished with gifts of knowledge and holiness. 2. Are set apart for that office by the Church, Deut. 33. 10. Mat. 2. 7. Mat. 5. 14, 15, 16. 1 Tim. 2, 4 5, 6, 7. Tit. 1. 7, 8 9. Mat. 24. 48 Rom. 1. 1. Tit. 1. 5.

Q. What is a Sacrament?

A. A seal of y the covenant of grace, y Rom. 4. 11.

Expos. † Q. Why are the Sacraments called Seals?

A. Sacraments are appointed,

Specifically, 1. To help the understanding :
and 2. The memory, But 3. also to per-
suade, and assure the heart that Christ is
ours.

Q. Why call you the Sacrament a Seal
of the Covenant of Grace?

A. Because the Covenant is sealed in
the Sacrament.

Q. What is the cause of that Cove-
nant?

A. God of his meer grace and favour
made it with us.

Q. In whom is it made?

A. In Jesus Christ.

Q. With whom?

A. With us being miserable finners,
Gen. 17. 7 9, 10, 11, &c.

Q. In what words is this Covenant
expressed in Scripture?

A. I will be || thy z God, and thou
halt be my people, z Jer. 31. 33.

Expos. || Q. What doth God promise in
this Covenant?

A. In this Covenant God doth
promise, 1. To be our Saviour, King and
Father, 2. To pardon our sinnes. 3. To
sanctifie our nature. 4. To bestow all
good things upon us. And 5. pro-
tect us from all evill, Genesis 17. 1, 2.
Lev.

Lev. 26. 11, 12. 2 Cor. 6. 16, 17, 18. Heb. 8. 10, 11. 12.

Q. What do we promise to God?

A. We promise, 1. To choose God to be our God. 2. To trust in him. 3. To love him. 4. To fear him. And 5. to walk in obedience to him, *Exodus*. 15. 2. and 20. 19. and 24. 3. 7.

Q. What are the parts of a Sacrament?

A. Two: an outward visible signe, sanctified to * represent and seal another thing to the minde and heart; and an inward || grace, which is the thing signified.

Expos. † Q. How is it proved that there be two parts of a Sacrament?

A. Of a sign there must needs be two parts, the understanding thereby conceiving one thing, and the sense another. *Genesis* 9. 11, 12, 13, 14, 15, 16, 17. *Isaiah* 38. 7, 8. therefore of a Sacrament there must needs be two parts, one inward, and another outward.

Q. What is a sign sanctified?

A. A sign sanctified, is that which is appoynted by the Lord himself to signifie, *Exodus* 49. 11. 13. not by man upon any conceited

Ratio or proportion.

Q. What is the inward grace?

A. The inward grace is the free
and spirituall gift which God bestow-
eth upon the soul, Gen, 17.7. Matth. 26.

Q. Who is the Author of the Sacra-
ment?

A. The Lord alone & who made
the Covenant, a Isaiah 7. 14. and 38.

Expos. & Q. How is it proved that
God alone is the Author of the Sacra-
ments?

A. Because 1. God is the only Law-
giver of his Church, James 4. 12. Matth.
23. 8. 10. Acts 3. 22. to teach it by word
and sign.

2. And, as to forgive sinnes, and re-
give unto grace, is proper to the
Lord alone, Michel 7. 18. Hosea. 14. 1, 2.
It is his peculiar, to institute a signe
and Seal for the confirmation there-
of.

Q. How many Sacraments be there?

A. In the * New Testament
only two: a Baptisme and the
 Lords c Supper, b John 1. 26, c Luke.
22. 19, 20.

Expos.

Expos. * Q. Why say you there be only two Sacraments in the New Testament?

A. In the Old Testament the Jews had many Sacraments: some ordinary Gen. 17. 9. 11, 12, &c. Exod 12. 1, 2, &c. some extraordinary, 1 Cor. 10. 1, 3. 5. But the New Testament hath only two.

Q. How may that be proved?

A. Because there be no more Sacraments of the New Testament, than Christ did institute and receive before his death.

Q. Why was it necessary that Christ should receive the Sacraments of the New Testament?

A. It was necessary that he should receive both. 1. To sanctifie himself in his own person, And 2. to seal the Communion which is between him and us.

Q. What say you of the five other Sacraments which the Papists adde to the two?

A. The nature of a Sacrament agreeth not to the five forged Sacraments of the Papists. 1. Because they are not proper to the Church. 2.

not instituted of God. 3. Or con-
not of an outward visible sign,
and inward grate: 4. The Cove-
nant of grace is not sealed in any of
them.

Q. *What is the propertie of the Sacra-
ments in the New Testament?*

A. These Sacraments of the New
Testament are perpetual, and never to be
obrogated, *Heb 8. 13.*

Q. *What is Baptism?*

A. A Sacrament of our ingraf-
ting into Christ, communion with
Him, and entrance into the Church
Mat. 28. 19. Acts 8. 31.

Expos. || Q. *Doth not Baptism make
men Christian souls?*

A. The seed of Abraham, *Gal. 3. 7.*
children of Christian parents, are
sealed within the Covenant. 2. Are Chri-
stians and Members of the Church
1 Co. 7. 14. Rom. 11. 16. Baptism there-
fore doth not make them Christian
souls.

Q. *What then is the use of Baptism?*

A. It doth solemnly signifie and
seal, 1. Their ingrafting into Christ,
And that communion which the
Members of Christ, have with Him their

P

Head,

Head. 3. It doth confirm, that they are acknowledged Members of the Church, and entred into it, 1 Pet. 3. 21.

Q. What is the outward sign?

A. Water, f wherewith the party baptized is g washed by dipping or sprinkling, h into the name of the Father, Son, and Holy Ghost, f Acts 10. 47. g Match. 3. 6. 11, 13, 16. Acts 16. 15. h Matthew 28. 19.

Expos. † Q. What is it to be baptized into the name of the Father, Son, and Holy Ghost?

A. To be baptized into the name of the Father, Son, and holy Ghost, is to be consecrated unto the worship and service of the Father, Son, and holy Ghost.

Q. What is the inward grace or thing signified?

A. Forgiveness of sins, and sanctification, i Mark 1. 4. Acts 2. 38. k Tit. 3. 5.

*Expos. * Q. How may it appear that the inward grace in Baptism is the forgiveness of sins and Sanctification?*

A. Water

A. Water in Baptism doth signifie Christs blood, by which all our sins are washed away. And 2 Christs Spirit, by which we are regenerated, Rom. 6. 3. Matth. 3. 11. John 1. 26. Col. 2. 12. Wherefore the inward grace in Baptism, is the pardon of our sins, and renewing of our nature, Tit.

Q. To what condition doth the party Baptized binde himself?

A. To believe d in || Christ, and to forsake his sins, d Acts 8. 37. e Matth. 3. 12.

Expos. || Q. How is it proved that the party Baptized doth binde himself to repent and believe?

A. Gods promise to us, and our promise to God, implied in the Covenant, is sealed in Baptism, Acts 16. 14, 15, 31, 32, 33. so that we binde our selves thereby to the performance of our duty.

Q. Infants baptized have not the use of reason, how then can they bind themselves to believe?

A. Infants Baptized have not the use of reason, much less faith to believe; but yet as they be in the Cove-

nant, so they oblige themselves to believe in Christ, and depart from iniquity; which they are bound to perform, when they are come to years of discretion, *Acts 2. 39.* with *2 Cor. 6. 17, 18.*

Q. How oft ought a man to be Baptized?

*A. It is enough || once to be baptized: for Baptism is a pledge of our new birth, f *Act. 7 8.* g *Tit. 3. 5.**

Expos. || Q. Why is Baptism to be administered but once to one man?

A. We never read that Christ or his Apostles did administer Baptism more than once to one man.

2. And Circumcision, the Seal of entrance into the Church of the Jews (in the place whereof Baptism is come) was only once applied by Gods appointment, *Gen. 17. 23, 24, &c.*

Q. Who ought to be Baptized?

*A. Infidels h converted to the faith, and * Infants i of one, or both Christian || parents h *Acts 8. 12.* i *Act. 2. 39.* i *Cor 7. 14.**

Expos. || Q. Why are not Infidels who are baptized before they be converted to the faith?

A. B.

A. Because all they who be within the Covenant, and such onely, are to be received into Baptism.

Q. How is it proved, that infants of Christian Parents ought to be baptized?

A. (1) Because Infants of Christian Parents are within the Covenant,

(2) To them appertaineth the promise of forgiveness of sins, and the Kingdom

of God. (3) Circumcision among the Jews (which answereth to our baptism)

was administred to infants, *Gen.* 17. 12, and 21. 1, 4. *Luke* 1. 59 and 2. 21.

And (4) when the faithful, which the Scripture saith, were converted with

their whole household, and Baptized, it may probably be thought, there were

some children amongst them of those households, who were not excluded

Acts 14. 14, 15.

Q. Who are to be acknowledged Christians?

A. Though we acknowledge such onely to be sincere Christians, who

serve God with upright hearts, *Rom.* 21. 28, 29. yet those are not denied

to be Christians, who make so much as a general profession of Christ, *Acts*

11. 26. 1 Cor. 1. 2. with 5. 1, 2, 3. and 15. 12.

Q. What is the Lords Supper?

A. † A k Sacrament of our continuance and growth in Christ k
Cor. 10. 16.

Expos. † Q. How is the Lords Supper proved to be a Sacrament of our growth in Christ?

A. Because there Christ is given to be spiritual nourishment unto the soul that we might grow and increase in him, John 6. 33, 48, 50, 51, 52, 56. as plants are not onely grafted, but do grow in the stock; and this is sealed in this Sacrament.

Q. Who is the author of this Sacrament?

A. The Lord I Jesus || in the same night † that he was betrayed, 1. Cor. 11. 23, 24.

Expos. || Q. How may it be proved that Christ had authority to institute this Sacrament?

A. (1) Because Christ is the Lord and head of his Church, Acts 10. 36 Eph. 1. 22. Col. 1. 18. (2) He hath authority given from the Father to institute Sacraments, Math. 28. 18, 19.

(3) And

3. And power effectually to perform
whatsoever is signified and sealed there
John 1.4. Eph. 5. 1, 4.

Q. How did Christ institute this Sa-
crament?

A. He did in his own person institute
and ordain it.

Q. What special things may be con-
sidered in the time when this Sacrament
was instituted?

A. 1. When Christ was preparing
himself to the greatest work of love that
ever was. 2. Having his thoughts wholly
set to procure the eternal good of his
elect; then did he out of his infinite
love, 3. Even in the same night that he
was to be betrayed, appoint this holy
Sacrament.

Q. Why was it instituted before his
death?

A. Because the institution and sealing
of the Testament, ought to go before the
death of the Testator.

Q. What use is to be made hereof?

A. This should stir us up, 1. With
care and reverence to receive this
pledge of Christs love. 2. And to
come unto it as unto a spiritual feast.
Being 3. perswaded that Christ will

respect us now he is glorified, seeing he did not forget us in his agony and passion.

Q. What is the outward sign?

A. Bread and wine, with the actions pertaining to them, as breaking, giving, receiving, eating, and drinking, in Matthew 26. 26, 27, 28.

*Expos. * Q. Why were bread and wine ordained to be outward signs of the Sacrament?*

A. Because bread and wine (1) Are most usual, fit, and necessary nourishments, Psalm 104. 15. (2) They do of all others best serve to express the Body and Blood of Christ, John 6. 33.

Q. Must the bread be leavened or unleavened?

A. Leavened or unleavened bread are of free use, Acts 20. 7. Mat. 26. 17. 26. But it is expedient that it be bread that hath substance in it.

Q. What think you of using the wafer cake?

A. The use of the wafer cake is justly blamed as Superstitious, by our Church.

Q. What

Seeing and
Q. What bread and wine for quality
must be used?

A. Because the Sacrament is a spiri-
tual feast, therefore the finest Bread
and purest Wine is of most laudable

Q. What think you of mixing water
with wine?

A. Out of niggardliness to mix wa-
ter with wine, savoreth of an ill minde,
Mal. 1. 7, 8.

Q. Why did Christ institute both
bread and wine?

A. Christ being not onely the true,
but the sufficient nourishment of the
soul, intending to give us a full meal, ap-
pointed both bread and wine, and that
severally to be used in the Lords Supper, 1
Cor. 11, 23, 24.

Q. Is it lawful to administer this Sa-
crament in one kinde onely?

A. It is Sacriledge to deliver this
Sacrament in one kinde onely.

Q. Must the bread and wine be ad-
ministered severally or together?

A. It is presumption not to admi-
nister them severally, seeing Christ in-
tended to set forth his violent death,
wherein his body and blood was sepa-
rated.

Q. Why

Q. Why is the bread to be broken?

A. The bread is to be broken

1. According to the example of Christ
2. And of his Apostles: 3. Because this Sacrament was appointed specially to represent the death and passion of our Savior Christ, in which his body was crucified, and his blood shed, *Mat. 26. 26, 27, 28. Acts 20. 7.*

Q. What is the inward grace?

A. Christ with all the benefits of his Death and Passion, in 1 Cor. 10. 24.

Expos. & Q. Why say you that Christ with all his benefits is the inward grace in this Sacrament?

*A. Because not onely Christ his benefits, but even Christ himself is offered unto us; For we cannot be partakers of the benefits of Christ, unless we be united unto him, *John 15. 2. Eph. 4. 16. Col. 2. 19.**

Q. How is Christ present in the Sacrament?

*A. Christ is truly and spiritually present in the Sacrament, exhibited to the Faith of every worthy receiver, but not corporally united to the bread and wine in respect of place, *Acts 10. 41.**

with Mat. 28. 6. John 16. 18.

Q. What doth the bread and wine, and the breaking of bread in this Sacrament signify?

A. The Bread signifies the Body of Christ, the Wine betokeneth his blood; the breaking of the Bread, signifieth forth the crucifying of Christ,

Q. What is the duty of the Minister in the Administration of the Sacrament?

A. To consecrate * it by declaring the institution thereof, and † prayer joined with thanksgiving; * 2. As to break the bread: 3. And afterwards to deliver the Bread and Wine to the people of God, 1 Cor. 11. 23, 24. Matth 26. 26, 27, 28. Mark 14. 22. Luke 22. 19.

Expos. * Q. What is it to consecrate?

A. To consecrate, is to set apart the bread and wine unto an holy use, Timothy 4. 5. Exodus 13. 2. and 22.

Q. Why is the institution of the Sacrament to be declared?

A. Because if Christ had not instituted

stituted this use of bread and wine, could never have had the being, efficacy, and vertue of a Sacrament; therefore the institution ought to be declared.

Q. Why must prayer be joyned with the exposition of the Institution?

† *A.* Because though God is ever ready prest to bestow a blessing upon his ordinances, *Mal. 3. 10. Psal. 81. 10.* yet he looketh to be sought unto, *John 4. 10. Acts 6. 2, 4. and 4. 31.* Therefore the Minister must crave Gods blessing to sanctifie the bread and wine to their right ends:

Q. Why must Thanksgiving be added?

* *A.* The work of our Redemption being lively set forth in this Sacrament, praise to God for that benefit ought not to be omitted, *Revel. 5. 9. Psal. 133. 4. Rev. 1. 5, 6. Zach. 9. 9.*

Q. What is hereby signified?

A. The action of God the Father offering Christ to all, and bestowing him effectually upon the worthy receiver, *1 Cor. 10. 16.*

Q. What is the duty of the receivers?

A. To receive the bread and wine

With an Exposition upon the same.

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the delivered, and to \dagger eat and
drink thereof, q Mat. 26. 26, 27. 1 Cor.
1. 23, 24.

Expos. || Q. How must the bread and
cup be received?

A. It is most expedient to receive
the bread and cup into the hand, and
not superstitiously, or unseemly to
have the bread put, or the wine poured,
into the mouth, Mat. 26. 26. 1 Cor.
1. 40.

Q. What doth eating import?

A. Eating importeth more then
to suffer a thing to melt in the mouth:
the common bread fit, for nourish-
ment, which should be used, should by
chewing, &c. be prepared for the sto-
mach.

Q. What is signified hereby!

A. Our receiving and feeding
upon Christ by faith, 1 Cor. 10. 16.

Q. Is it sufficient to receive this Sacra-
ment once?

A. No: but if we must receive it
often, Acts 2. 42. and 20. 7.

Expos. \dagger Q. Why is this Sacrament to
be received often?

A. (1) Christ Commandment
1 Cor. 11. 26. (2) The Apostles pra-
ctice,

Office, Acts 20. 7. (3) Our own necessity, do require that we receive this Sacrament often, Rev. 3. 2, 3

Q. What is our necessity?

A. (1.) Weakness of faith, 1 Sam. 27. 1. Mark 16. 14. (2.) Dulness of understanding, John 20. 9. Mark 8. 18. (3.) Forgetfulness, Luke 24. 48. And (4.) spiritual wants and decaying grace, Matth. 24. 12. Rev. 2. 4. 3. 2.

Q. How often must we receive?

A. We must receive it as often as it is administered in that congregation where we live, unless we 1. Be justified, 2. Or companies in parishes be formed for several days because they cannot communicate all at once, Numb. 9. 13. 2 Chron. 30. 23. Acts 2. 42. Matth. 22. 5, 6. 1 Cor. 16. 17.

Q. For what end and use ought we to receive this Sacrament?

A. To 1. confirm our faith and communion with Christ, and thereby saving graces in us. 2. To keep us in a remembrance the Lord's death until he come again. 3. To testify our love one unto another.

1 Cor. 10. 16. u 1 Cor. 11. 24. 26.

Cor 12. 13.

Expos. * Q. How is the receiving of
the Sacrament profitable to increase
I Sam. 13?

A. The increase of faith, and of
Communion with Christ, infer necessa-
24. ly an increase of all graces, which
flowing thence as from the root, John
4. 25. 4. Ephesians 2. 21, 22. John 7.

Q. How doth it keep in remembrance
en at the death of Christ?

A. 1. This stirreth up a more serious
thinking on Christs love and goodness
in his death, and so preserves the same
day more truly in memory.

2. And by eating this Bread and
30. drinking this wine, men do profess
and after a sort preach unto others,
unto the worlds end, the mystery of
the Gospell, the sum and substance
whereof consisteth in the death of Je-
sus Christ, and the fruits that flow
and from, shadowed in the Sacra-
ment.

Q. What is the danger of unworthy
receiving?

A. Unworthy & receivers † are
guilty

guilty of the body and blood of the Lord, and do eat and drink judgment to themselves, x 1 Cor. 11. 29.

Expos. † Q. Who are unworthy receivers!

A. Unworthy receivers are such who eat and drink unworthily, that is, who receive the bread and wine without reverence and due respect.

Q. How many ways may the Sacrament be received without due reverence or respect?

A. When we give not the due reverence and respect, (1) To the mystery contained in them, 1 Samuel 6. 19. 2 Sam. 6. 6. 2 Chron. 30. 20. (2.) Or to the holy ends why they were ordained. (3.) Or to the person by whose authority they were appointed, 1 Sam. 2. 29. Rev. 3. 4. Luke 3. 8.

Q. What is it to be guilty of the body and blood of Christ?

A. To be guilty of the Body and Blood of the Lord, is (1) To offer special wrong and injury to the person of Christ and his sufferings. (2.) To be in a special manner to sin against the work of our Redemption, which

of daily set forth in the Lords Sup-
Judg.

11. Q. Who are to receive this Sacra-
ment?

1. Such as know their mi-
sery by sin, the remedy thereof in
Christ, and 2 the doctrine of the
Sacrament withall 2. Earnestly
longing * to be satisfied with
the bread of life, x Matthew 11. 28.
Exodus 12, 26, 27. a Revelation 22,

Expos. || Q. Why must such as come
to this Sacrament know the benefits of
Christs death?

A. 1. Because Christs death is signified
by the Sacrament. 2. And Christ, with
all the benefits of his death and passion
offered herein. 3. Unless we know
Christ, our misery without him, and
the exceeding benefits of his death, we
can never, 1. Desire, John 4. 10. Or. 2.
rejoyce in thanksgiving for that mercy,
Rom. 7. 25. Eph. 2, 1, 4. and 5. 6. 1 Tim.
1. 13. 14.

Q. Why must we know the doctrine of
the Sacrament?

A. This Sacrament is a sign and
seal: therefore, before we can, 1. Use
it

it well. 2. Or prepare to receive. 3. Or
examine our selves how we receive
1 Cor. 11. 28. we must have understand
ing, Exod. 12. 26, 27. Josh. 4. 6. 2 Chr. 35.
22.

*Q. Why must we thirst to be satisfied
with the bread of life?*

* *A. Because the thirsty, who are
ever lowly, are the onely welcome guests
unto the Lords Table, John 7. 7. Rev.*
22. 15.

*Q. How is this desire stirred up
in us?*

*A. This desire is stirred up in us by
a consideration, (1.) Of the necessity of
the Sacrament. (2.) Of our own want
thereof, Matth. 9. 12. (3.) Of the
benefits bestowed therein, Psalm 63. 1.
2, 3. Prov. 4. 7. And (4.) of the helps we
have thereby to quicken and confirm our
faith.*

*Q. What else is required in them that
come to this holy Table?*

*A. 3. Renewed hatred of all
sin, an hearty endeavour to overcome
all natural passions, and an un-
feigned and well-advised forsaking of
all gross sins. 4. Willingness to be
strengthened in faith. And*

3. O longing f desire for * the good of
receive our brethren, b Luke 3. 12, 13, c Mat.
erstand 13. 3. d Luke 14. 28, 29. &c. e Matth.
Chr 30 5. 6. f Marke 11. 25. Matthew 5. 23.

24.
Satisfie Expos. || Q. Why is it necessary that
who a he that comes to the Lords Table, should
e guest hate all sinne?

7. Rev A. (1) Because he that loves sinne, can-
not truly thirst after Christ, Matthew
l up 11. 28. (2) Nor believe in God, Mar.
n us by 1. 15. Acts 15. 9. 1 Iohn 3. 3. 1 Cor. 15.
ffity of 17. (3) Nor have communion with
i want him, 2 Cor. 6. 14. Psalm. 5. 4. Amos 3.
Of the 3. 1 Iohn 1 6. (4) Sinne is of a soyling
63. 1 nature, and doth defile Gods Ordi-
elps we nances unto us, Tit. 1. 15. Hag. 2. 13,
rm con 14. Heb. 10. 22. Numb. 9. 6. 2 Chron.
23. 19.

Q. Is it enough that wee hate all
sin?

A. It sufficeth not that we hate all sin,
but this must be renewed by labour and
care, Mat. 18. 3. Gen. 35. 2. Amos 4.
12. Luke 3. 12, 13, 14.

Q. How is this hatred to be renew-
ed?

A. By striving, (1) To see more
thoroughly the vilenesse and multitude

of our particular sins, *Revel. 3. 2, 3. Jer. 3. 13.* (2) To purge the heart of them by self-judging and condemning, *James 4 8, 9, &c.* And (3) to quicken the loathing of them in the heart, so that the very thought of them may be bitter, *Jeremiah 31. 19. 2 Timothy 1. 6.*

Q. *Why is Faith required of all them that come to this heavenly banquet?*

† A. We should desire to have our faith increased, before we come to the Lords Table: 1. Because Faith was required of such who did desire to be baptized, *Acts 8. 37. and 16. 33, 34* (2.) It is the eye by which we discern, *2 Cor. 3. 18. John 3. 14, 15. and 8. 56.* And (3) the hand by which we receive Christ, *John 1. 12. and 6. 35.* making this feast of the Lords exceeding sweet *Psalms 119. 103.*

Q. *Why must we come in Love?*

* A. Because when we come to the Lords Table, (1) We profess our selves to be children of the same Father, *2 Cor. 6. 18.* (2) The redeemed of the same Lord, *1. Cor. 8. 6.* (3) Such as be guided by the same spirit, *1 Cor. 12. 13.* (4) Ruled by the same word, (5) Fed

(5) Fed at the same Table, 1 Cor. 16.

(6) Members of the same body, Eph. 4. 4, 5, 6. And (7) Heirs of the same Kingdom, Rom. 8. 14, 17. Should we not then heartily desire the good of one another both in soul and body? Eph. 4. 3. 1 Pet. 3. 8.

Q. What if a man find himself weak in faith, and full of doubting?

A. He must bewail g his || unbelief, pray for faith, seek to have his doubts resolved, and so receive to be further strengthened † in h believing, g Mark 9. 24. h Judges 6. 37, 38. Exodus 12. 1, 2, 3, 4.

Expos. || Q. Why must we bewail our unbelief?

A. Unbelief hinders the sweetness of the Lords Ordinances, John 6. 54. 63, 64. Godly sorrow for it, quickens a desire and makes way for the increase of Faith, 2 Cor. 7. 10. wherefore doubtings are to be bewailed, but we must not thereby be kept from feasting with Christ.

Q. Why must not weaknesse of Faith hinder us from feasting with Christ?

† A. (1.) Because the weak were admitted

mitted by Christ unto this Table, *Mat.* 26. with 26. 56. *Mark* 16. 14s *Acts* 1. 6,

(2). The Sacrament was ordained not onely for the strong man, but even for babes in Christ, that they might wax stronger. *Rom.* 4. 11. *1. Cor.* 3. 2, 3. they may therefore approach unto this Banquet.

(3) Such are invited by the Master of the Feast, *Prov.* 9. 6. *Mat.* 22. 9. *Luke* 14. 21, 23.

Q. How ought a mans heart to be affected in receiving the Sacrament?

A. With i reverence, k joy and * comfort, l meditating on the outward signs, and what they signifie; the dainties prepared, and love of him that prepared them, our communion with Christ, his graces, and faithful people, whereby the heart is stirred up to thanksgiving, i *Exod.* 3. 5. *Gen.* 28. 17. k *Deut.* 16. 15. l *1. Cor.* 11. 25. m *1. King.* 8. 66.

*Expos. * Q.* How are we to behave our selves in this heavenly banquet?

A. From that which was noted before touching the actions of the Minister,

Mat. After, and the people in the delivery and
Act. receiving of this Sacrament, we may
learn how we ought to behave our selves
in this holy business.

Q. What is the exercise of the outward
man?

2, 3. A. We are to exercise, 1. The eye
in seeing the Elements, and the acti-
ous belonging thereunto, *Exod. 24. 8.*

er of 2. The ear in hearing the mysteries ex-
e 14. plained 3. The hand in receiving the
e af. Elements. And 4. the taste in feeling the
comfort of them.

Q. What is the exercise of the inward
man?

and out- A. We are to exercise, 1. The minde,
gnit- 2. The heart.

and Q. How is the minde to be exerci-
m, sed?

his A. In meditating and remembering 1.
ere: of Christ sufferings, And. 2. the love of
ant. God.

cut Q. How doth the love of God appear
g. 8. towards us?

ave A. Not onely, 1. In giving his Son
be- to die for us, *John 3. 16.* But. 2. also of-
fi- fering and sealing unto us our Redem-
ter, ption thereby.

Q. How is the heart to be exercised?

Q 4

A. We

A. We should stir up the heart
 (1.) To receive Christ, *Isa.* 64. 7. (2.) To
 mourn for sin, *Zach.* 12. 10. (3.) To de-
 sire Gods favour. (4.) To rejoyce in his
 love, *Neh.* 8. 10. (5.) To stand in awe
 before him, *Psalms* 5. 7. fearing after an
 holy manner, lest by any unruly affecti-
 ons, or unfitting gesture, we shew the
 least want of due esteem, and joy in his
 presence, *Psalms* 2. 11. and 44. *1 Cor.* 11.
 10. and 14. 40.

Q. What must we do, after we have
 received?

A. We must || endeavour to find
 an increase of Faith, n Love, and
 all saving graces, abounding more
 and more in well-doing, n *Prov.* 4. 18.
Ezek. 47. 12.

Ezpos. || **Q.** Why must we endeavour
 to abound in well doing after we have
 received?

A. (1) Because the receiving of the
 Lords Supper is a renewing of our co-
 venant with God, *Exod.* 13. 1. *Gen.* 17.
 11. 2. *Chron.* 30. 29. (2) Therein we
 feed spiritually upon Christ, *1 Cor.* 10.
 16. (3) We are refreshed by him,
 And (4) by Faith we draw vertue from
 him, *Rom.* 8. 2. *Phil.* 4. 13. therefore

After we have received, we must grow more
in grace and knowledge.

*Q. If we speed not well after we have
received, what may be the cause?*

*A. If we speed not well after we have
received, 1. Commonly our want of
preparation was the cause thereof,
Or. 2. defects willingly admitted in the
act of Receiving, 2 Chron. 30. 19, 20.
Judges 10. 14, 15.*

*Q. What rules are to be observed in
this matter?*

*A. 1. Care must be taken, that out of
illike of our selves, we do not dislike or
any that measure of grace which the
Lord bestoweth upon us : 2. Neither
must we be over-hasty.*

Q. Why so?

*A. Because the Lord doth not al-
ways pour his gifts upon us, the same
way, that we come unto him in his holy
Ordinances, Psalm 97. 11. Cant. 3. 4. and
3. 6.*

*Q. What order hath the Lord left in
his Church, to keep his Ordinances from
contempt?*

*A. The unruly || should + be o-
mnibeq, the * obstinate p er-
communicated, || and the penitent
after*

their fall † restozed, and q comforted
o 1 Theff. 5. 14. p 1 Cor. 5. 4. q 2 Cor.
2.6,7

Expos. || Q. *Who are unruly?*

A. They are unruly, (1.) Who are
inordinate (2.) Who live dissolutely
(3.) And such who are known by speech
gestures and deeds, not to walk ac-
cording to the rule of the word, o
busie bodies, vain, boasters, idle, o
2 Theff. 3. 11, 12 (4) Or such as b
fallen into any outward sin, 1 Corin
6.9.

Q. *How must the unruly be dealt
withal?*

† A. Such persons being members
the Church, 1 Cor. 5. 11, 12. should be
reprehended.

Q. *For what must reprehension be
given?*

A. 1. For their sin, 2. Certainly
known both to be sin, And. 3. to be
committed by them, Lev. 19. 17.

Q. *How must admonition be performed?*

A. Admonition must be performed
ed with (1.) Meekness, (2.) And discretion,
tion, Gal. 6. 1, 2. 2 Tim. 2. 25. (3) Sometimes
times also with zeal, (4.) And with

1 Cor. 4. 21. Galatians 3. 1.

Q. What is the rule of discretion and admonition?

A. That it be fitted, 1. To the person sinning. 2. The sin committed. 3. And manner of doing, Numb. 12. 9, 10.

Q. What if the sin be private?

A. If the sin be private, known to one, the admonition must be private, as 1 Cor. 18. 15. Luke 17. 3.

Q. What if it be known to part of the Church?

A. If known to part of the Church, admonition must be before them that know it.

Q. What if it be known to the whole Church?

A. If it be known to the whole Church, the admonition must be published, 1 Tim. 5. 20. unless it be known to their fault, that have published it without cause.

Q. What if the fault be published without cause?

A. (1) Always respect is to be had to the condition of the party offending, 1 Thess. 5. 14. And (2) that must be done, which tends most to the edification

fication of the Church, 1 Corin. 26.

*Q. What if admonition at first
vail not?*

*A. If admonition at the first prevail
not, then it is to be doubled, until either
the offender be reformed, or declare
obstinacy, Tit. 2. 10, 11.*

Q. Who are to be held obstinate?

* *A. Such are to be held obstinate
1. Who despise the Churches admonition,
2. And will by no means be reformed
from their sin, notwithstanding
long-suffering which the Church hath
used towards them, Mat. 18. 17. Tit.
10, 11. 2 Tim. 2. 25.*

Q. What is it to be excommunicated?

|| *A. To be excommunicated is
to be debarred from, 1. The publique
ordinances of God. And. 2. the society of
faithful, both publique and private, 1 Cor.
5. 3, 11, 12. 1 Tim. 1. 20. 2 Thess. 3.
14,*

*Q. Is the excommunicate person
to be debarred from all society of the
faithful?*

*A. No: but so far as necessity
permit, either in respect of their
general, or particular calling, 1 Corin.*

and 7. 10, 11, 12. with Eph. 5. 31.

Q. What is the end of these censures?

A. The end of these censures is
The humbling, (2) And the reformation of the sinner, 1 Cor. 5. 5. 2 Thess. 1. 4. (3) The terrifying of others, Tim. 5. 10. And (4) keeping the Ordinances of God in reverence, 1 Cor. 6. 7.

Q. Why is the penitent to be restored and comforted?

A. 1. Because the censures of the Church are medicines to cure, not poisons to destroy. 2. They are inflicted for humbling, and bring into the right way those who have gone astray.

Q. Who is to be esteemed penitent?

A. That sinner who doth, 1. Truly repent the evil of his life, And. 2. is unfeignedly sorrowful.

Q. Why is such a one to be received again into the Church?

A. He is to be received again into the bosom of the Church, and comforted, lest Satan by his devices should bring him to despair, 2 Cor. 2. 10, 11. 1 Thess. 1. 4.

Q. Besides the forenamed means, are there

there not some other, profitable for
crease of faith?

A. *Yea*, reading || 02 + hearing
the Scriptures read, in f public
and t in * private, || meditations, u
w conference, † r Revel. 1. 3. f Acts
13. 15. t Acts 8. 28. u Luke 2. 51. w
3. 13.

Expos. || Q. What is the benefit
of reading, or hearing the Scriptures
read?

A. The reading or hearing of
Scripture read, doth (1.) Furnish
minde more with knowledge, 1 Pet.
19. Prov. 1. 5. Dan. 11. 19, 20. (2)
worke upon the affections, Deut.
17. 18, 19 2 King. 22. 11. 19, Psa
119. 93.

Q. How is the word to be applied
it might worke upon us?

A. We are to apply, (1.) The Com-
mandments for our direction. (2.) The
threatnings to feare us from sinne, or
humble us for it, 2 Chron. 34. 19. And
(3) the promises for our comfort
and encouragement.

Q. Why must the Scripture be read
in publique?

† A. Because 1. As God requires

for the Scripture shoul be read in pub-
lique, 1 *Thess.* 5. 27. *Col.* 4. 16. So 2.
thereby he hath promised, that his peo-
ple may learn to fear him, *Dent.* 31. 12,

Q Why must we give attendance to
private reading?

A. Because private reading (1.) Ma-
ke the publique Ministry more pro-
fitable, *Acts* 8. 30, 31. (2) It inableth
us better to judge of the Doctrines
of thought, *Acts* 17. 11. (3.) Thereby we are
better fitted for the combate, 1 *Tim* 4.
15 And (4) many evils are therby pre-
vented, *Isa.* 8. 19, 20. *Psal.* 119. 9. *Job*
22. 21.

Q What are the benefits of Medita-
tion?

A. Meditation is available, (1) For
the getting of grounded and settled
knowledge, 2 *Tim.* 2. 7. *Psalms* 119. 99.
(2.) For the increase thereof, 1 *Tim.* 4.
15. (3) It strengthneth memory,
Psalms 119. 15 16. (4) Enlargeth our
sight in good, *Psalms* 104. 34. and
119. 16. (5.) Discovereth corruption,
(6.) Purgeth the heart of idle and un-
profitable waudrings. (7) Addeth life
and strength to holy duties, *Gen.* 24. 63.
Psal.

Psalms 143. 5, 6. And (8) hereby grow more inwardly acquainted with God, *Psal.* 77. 10, 11, 12.

Q. When must this duty be practised?

A. This duty must be practised every day more or less, *Psal.* 119. 97.

Q. How must we confer?

A. (1.) With wisdom, *Prov.* 32. and 15. 22. *Psal.* 37. 30. (2.) With reverence *1 Pet.* 4. 11. (3.) With lowliness, *Titus* 3. 2. *Colossians* 4. 6. *Phil.* 2. 2, 3. (6) With a desire of reaping good.

Q. What are the benefits of religious conference?

A. All such as do confer religiously shall thereby prevent, (1) Rotten speeches, *Eph.* 4. 29. (2) Hardness of heart, *Heb.* 3. 13. (3) And much other evil, *Eccl.* 5. 2. (4) They shall increase in knowledge, *Prov.* 1. 5. (5) Be solved of their doubts, *Coloss.* 3. *1 Thess.* 5. 11. *Job* 16. 4, 5. (6) Armed against falling, *Acts* 11, 23. *Prov.* 18. 8. (7) Be quickened from their dulness. *Heb.* 10. 33. (8) They will kindle desire of more fellowship.

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With Christ, Cant. 5. 16. And (9) it
will sweeten the communion of Saints.

1. 11, 12. 1 Thess 3. 2. Rom. 15.
32, 24.

Q. When must these duties be practi-
ed every day?

A. These duties must carefully be pra-
ctised of every man, as he hath oppor-
tunity and means, Matth. 25. 27. 2 Cor.
12.

Q. Hitherto of the ordinary means
whereby faith is increased: be there not
also some || extraordinary means?

A. Yes: and these be holy x fast-
ing, holy y feasting and religious z
works, x Luke 5. 35. y Esther. 9. 17. z
Psalm 50. 14.

Q. What is meant by extraordinary
duties?

A. By extraordinary duties, are
meant such, which be of more seldom and
rare practice; though they must be used
as God giveth occasion, and when
he calleth thereunto.

Q. What is an holy fast?

A. A religious a abstinence from
b the labours of our calling and
c comforts of this life, so far as
d sickness and necessity will per-
mit,

R

mit,

mit, that we might be more lowly & humbled * before God, and more fervent in prayer, a Hest. 4. 16. Lev. 23. 28. c Exod. 33. 5. d Dan. 9. 9, 11. Lev. 23. 27.

Expos. || Q. Why must we abstain from the labors of our calling, in the day of a fast?

A. Because a Fast is to be kept as the Sabbath unto God, Lev. 23. 28. Isa. 58. 13, 14. And therefore upon that day upon the Sabbath, such businesses of this life must be avoided, that agree not with the Sabbath.

Q. What understand you by the comforts of this life?

† A. By the comforts of this life, we are to understand meat, drink, costly apparel, recreation, and all other delights. Dan. 10. 3. 1 Cor. 7. 5.

Q. What must be joyned with the exercise of fasting?

* A. With fasting must be joyned serious meditation, (1.) Of our sins. Ezra 9. 4, 6. Nehemiah 1. 6, 7. (2.) Of Gods Judgements, Neh. 9. 35, 36, 37. And (3.) of our special Wants, Dan. 9. 11, 18.

Q. Who is a person fit for this exercise?

A. The

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A. The person meet for this exercise
must be no novice in religion, *Luke. 5.*

6, 37. Mat 9. 15, 16.

Q. How is a fast distinguished?

A. A fast is either, (1) Of one a-
bsta^{on}, *2 Sam. 12. 16.* or (2) Of the
whole family, *Zach. 12. 12.* or (3) Of
a particular congregation, or (4) Of
the whole Church in general, *Judg. 20.*

Q. When ought we to fast?

A. When we 1. feel, or 2. c fear
some grievous || calamity upon us,
or hanging over † our heads, 3.
want some special * Blessing,
or are pressed with some special sin,
or go about some weighty f mat-
ter, c *Hest. 4. 16. Ezra 8. 11. f Acts*
13. 2.

Expos. || Q. What call you grievous
calamities?

A. Sword, famine, pestilence, strange
unwonted sicknesses, unseasonable wea-
ther, &c. *Ezekiel 14. 21. with Isa. 22.*
7. 3. 13.

Q. What judgements hang over our
heads?

† A. These judgments hang over
our heads, which 1. Our sins, and the
R 2 find

finns of the Land have deserved cry for, *Amos* 8. 5, 8. *James* 5. 4. Gen. 18. 20. (2) which God hath threatened by his word and ministry. *Zeph* 1. 3 4 5. with *Zach*. 1. 6. *Lam*. 1. 13, 14. 20. with 2. 17. (3) And hath inflicted formerly upon like Transgressors *Jer*. 7. 12. *Amos* 6. 2, 3.

Q. Why must we humble our souls in fasting, when we want some special blessing?

A. Because notwithstanding the ordinary and daily prayers of his people, the Lord in great wisdom will suffer them to want some special good thing, that they may seek him more earnestly in the use of the duty of fasting, *Jud*. 20. 28.

Q. What is an holy Feast?

A. An extraordinary giving of thanks for some notable deliverance, out of some desperate danger; testified with feasting before God with joy and gladness, sending presents to our friends, and portions to the needy, *g*. 1 *Chr*. 16. 8. and 29. 10, 11. *Neh*. 8. 19. *Heb*. 2. 22.

Expos. || Q. Why should the heart be prepared

prepared to the extraordinary duty of
thanksgiving?

A. Because in a day of extraordina-
ry thanksgiving, there should be a seri-
ous remembrance of Gods benefits, *Psalms*
106. 6. and 103. 2.

Q. How should the heart be affected
with thanksgiving?

A. We should be stirred up, (1.) Af-
ter a fervent manner to yield praise to
the Lord, *Psalms* 34. 3. and 35. 27.
Exodus 15. 2. (2) And to rejoyce
before him heartily, *Deut.* 12. 12.
(3) Tying our selves unto him by re-
newing our Covenant, *John* 2. 9. *Deut.*
9. 3. 10, 11, 12, 13. *2 Chron.* 15. 11,
12. And (4) learn to be more con-
fident in him, having experience of
his great goodness, *Psalms* 3. 5, 6. and
12. 9.

Q. What use of Gods creatures is al-
lowed on a day of thanksgiving?

A. On a day of thanksgiving
we may have a more liberal use of
Gods creatures, both in meat and ap-
parel, then is ordinary, *Neh.* 8. 10. *Hest.*
9. 22.

Q. How must this be used?

A. This must be used in moderati-

on and sobriety, that men may be better fitted for the exercise of Religion
1 Kings 8. 65.

Q. How must this exercise be performed, if it be publique?

A. This exercise, if it be publique must be joyned with the preaching of the word.

Q. How, if private?

A. If it be private, it must be joyned with the reading of the Scripture or some holy exhortation, for the better stirring up of affection.

Q. What is a religious vow?

A. A solemn promise unto God made by a fit person, of some lawfull thing, which is in his choice, to testifie his love and thankfulness, 1 Deut. 23. 21, 22. Prov. 20. 25.

Expos. || *Q. What persons are fit to vow?*

A. Such persons are fit to vow, who have knowledge, judgement, and ability to discern of a vow, and of the duties belonging to the performance of the same Eccles. 5. 2.

Q. Why may not a man vow an unlawful, vile, or superstitious thing?

A. A man may not vow an unlawful, vile, or superstitious thing, *Dent.* 23. 18. for (1.) We are obliged to avoid all evil, yea all appearance of evil, *1 Thess.* 5. 22. (2.) It is presumption and rashness to vow that to God which he hath forbidden, and will not accept, *Judges* 10. 31. 31.

Q. Is it lawful to vow any thing to God that is impossible?

A. What we are not able to perform either, (1.) By reason of the common frailty of all men, *Eccles.* 5. 5. with *1 Cor.* 7. 7. (2.) Or by reason of our subjection unto others we may not vow; as the wife, childe, servant, may not vow without the liberty of their superiors, *Numb.* 30. 3, 4, 6, 7, 8, 12.

Q. What things are to be held in our free choice, and what not?

A. That thing is not to be held in our free choice, which we are necessarily bound unto before our vow, *Lev* 27. 26. *Dent.* 23. 22, 23.

Q. Is it not lawful to vow that which we are bound unto?

A. To quicken and stir us up the better to the performance of our duty, it is lawful to renew the Covenant and

vow, which we made unto the Lord in Baptism, *Psal. 116. 106.*

Q. How were vows commonly made to God?

A. To God vows were commonly made with prayer, Gen. 28. 20. Psalm 61. 5. and paid with thanksgiving, Psalm 65. 1. and 66. 13, 14. & 116. 14. Job 2. 9.

Q. When should vows be performed?

A. Vows should be performed speedily, Eccles. 5. 5. Deut. 23. 23. Psalm 79. 11.

Q. What if we vow rashly?

A. If we vow rashly, the rashness is to be repented of; the vow, otherwise lawful is to be performed.

Q. What if we vow an unlawful thing?

A. A vow should not in any wise be the bond of iniquity, Mat. 15. 5, 6. 1 Sam. 25. 22. 39. Acts 23. 21.

Q. Can faith, being wrought and confirmed in us, be fruitless and unprofitable?

A. No: || for it k worketh by love, Gal. 5. 6.

Expos. || Q. Why cannot faith be fruitless and unprofitable?

A. By faith we are knit unto Christ, Rom.

mans 11. 19, 20. Eph. 3. 17. and
therefore it cannot be utterly fruitless,
15. 5. seeing we receive the sap
grace from him, John 1. 16. Coloss.

19.
Q. What is the principal work of
Psalms 119. 9.

A. It **†** purifieth the heart. Acts

Expos. **†** Q. What is it to purifie the
heart?

A. To purifie the heart, is 1. To abate
and crucifie the power of sin in the be-
liever, And. 2. by little and little to re-
new him in holiness and righteousness.
Gal. 5. 24. and 6. 14.

Q. Who is the author of sanctifica-
tion?

A. The spirit of God is the author of
sanctification, John 3. 5. 1 Cor. 6. 11. Gal.
22. Rom. 8. 11.

Q. How doth faith purifie the heart?

A. Faith is the instrument of the holy
Ghost, whereby the heart is cleansed, Col.
12.

Q. What followeth thereupon?

A. A fighting * and combating a-
gainst sin & corruption, Gal. 5. 17.

Expos. * Q. What is the cause of this
com-

combate in every regenerate person?

A. Because those that are sanctified are sanctified in every part, Col. 2. 10. 1 Thess. 5. 23. Eph. 4. 24. Col. 3. 10. and yet but in part, Prov. 30. 2. 3. Phil. 3. 12. Rom. 8. 13. Col. 3. 4. so that in grace and corruption are mingled together in the best, Romans 6. 13. and 7. 25.

Q. How many kindes of combates may be in a man? and which of them is peculiar to a true believer?

A. This spiritual combate, is not (1.) Of the minde with the will, or the will with the affections onely, Num. 22. 34. (2.) Nor of divers desires onely in respect of sundry and different considerations. But (3.) of the part regenerate, with the part unregenerate, Gal. 5. 17. as of the minde regenerate, with the minde unregenerate, and so of the will, &c.

Q. What are the properties of this combate?

A. This combate is 1. Continual 2. Against the first motions of sin, and not onely against outward gross evils, Rom. 8. 13. Eph. 4. 22. Romans 6. 17.

Q. What

Q. What is the effect hereof?

A. The effect hereof is, that a man justified cannot do what he would, *Gal. 5. 17.* sometimes he is grievously tempted by the flesh, *Matth. 26. 40, 41.* but in the end, the Spirit shall get the victory, *John 4. 4. and 5. 4. Rom. 8. 2. Rev. 2. 26.*

Q. What else?

A. A renouncing of 1 all evill in affection, and of * gross m sins, in life and conversation, 1 *Acts 2. 36. m Acts 9. 18, 19.*

Expos. || Q. Why must a purged heart renounce all evill in affection?

A. A pure heart can no more delight in evil then a clean fountain can send forth corrupt waters *Psalme 24. Gal. 5. 22. Isaiah 32. 6, 8. Prov. 12. 5.* therefore a purged heart must renounce all of the will, *Ezekiel 36. 26, 27. Jer. 32. 39.*

Q. Why must he renounce all gross sin, in life and conversation?

A. Because the will is the commander of the outward man, *2 Cor. 8. 1.* If it be turned unto God, the conversation must needs be reformed, *Jer. 14. 17. 1 Sam. 12. 22, 21. 1 Kings 18, 49.*

Q. What

Q. What is a third thing that followeth hence?

*A. Love n and † delight in that which is good, joyned with a sincere || desire, purpose, and endeavouring daily to amend whatsoever is amiss, and to p lead a life according * to the law of God, n Psal. 119. 97. o Phil. 3. 13, 14. Acts 11. 23. p Psal. 119. 6.*

Expos. † Q. Whence comes it, that the believer doth love and delight in that which is good?

A. The same spirit, which wrought the grace of faith, and cleanseth the heart, doth sweetly incline it both long after, and to cleave with joy to that which is good, Ezek. 36. 27. and 11. 19. 20. Romans 6. 19. Psal. 86. 11.

Q. Why doth the believer daily endeavour to reform what is amiss?

|| A. Because the true believer hath laid aside the practice and desire of all sin, Psal. 119. 113. 128, 163.

Q. In what respect hath he laid aside the practice and desire of all sin?

A. Not onely, 1. Out of a foresight of the ill consequences, and fearful

follows that may fall, 1 Kings 8.47. Ezek.
3.20. Luke 15. 17. But, 2. even out
in love to the chiefest good, and all good-
ness, 1 Cor. 5. 14.

Q. In what manner?

A. (1.) With a true purpose, Psalm
19. 106 Acts 11.23. (2) And a well-
wisdomed deliberation, Ruth 1.16. there-
fore he is willing to espy out and re-
move whatsoever is out of order, Psalm
19. 59.

Q. Have all the like measure of grace?

A. All have not the like measure of
grace, Rom. 12. 3. neither can with like
strength overcome their corruption, Rom.
7. 1. and 15. 1. Phil. 3. 15.

Q. What use is to be made hereof?

A. 1. The strong should not wax
proud, Rom. 11. 20. Gal. 6. 1. Rom. 14.
Nor. 2. the weak dismayed, Rom. 14.
Mark 4.31,32.

Q. Why doth the believer resolve to
lead his life according to the law of God?

A. 1. The redeemed of the Lord
do see that many ways they are bound
to obey, Psalm 100.2, 3 and 86. 13.
1 Cor. 6.19, 20 1 Pet. 1.17, 18. (2.) And
also that it is a blessed thing to bear
the yoke, Matthew. 11. 29. 1 John 5. 3.
Psalm

Psal. 65. 4. and *119.* 14. *Gat.* 6. 16. so they resolve to deny their own will and follow the Lord, *Phil.* 1. 27. and *20.* *Acts* 26. 7. *1 Pet.* 4. 2, 3.

Q Wherein is the sum of the Law contained?

A. In the 4 + Ten Commandments, *Deut.* 10. 4. and 4. 13.

Expos. + *Q.* Where is the full Exposition of the Commandments to be found?

A. These Ten Commandments are an abridgement of the whole Law, the full exposition whereof is to be found in the books of the Prophets, and Apostles, and holy men, who wrote by inspiration of the Spirit, *Exod.* 34. 27. *1 Kings* 8. 9. *Matt.* 22. 40.

Q. What Rules are to be observed for the right understanding of the Decalogue?

A. For the right understanding of the Ten Commandments, called the Decalogue, observe these rules.

1. The Law is spiritual, binding the soul and conscience to entire obedience, *Romans* 7. 14. *Matthew* 4. 21, 22, 27, 28.

2. The meaning of the precepts is

16. be drawn from the main scope and
 vñ will thereof, *Matthew* 5. 33, 34, 35, 36,

7. and 17.
 3. The Commandment which for-
 be L biddeth a sin, commandeth the contra-
 duty : and the Commandment which
 requireth a duty, forbiddeth the contra-
 sin, *Psalms* 34. 12, 14. *Isa.* 1. 16, 17.
 Full Ex Mark 3. 4.

4. Under one vice expressly forbidden,
 of the same kinde, and that necessa-
 ly depend thereon, as also the least
 cause, occasion or inticement thereunto,
 be forbidden, *Ma.* 5. 21, 22, 27, 28. 1
 and *Leviticus* 3. 15.

5. Under one duty expressed, all of the
 like nature are comprehended, as all
 means, effects, and whatsoever is necessa-
 ly required for the performance of that
 duty.

Q. *Is one and the same thing then
 commanded in divers precepts?*

A. In divers, yea in all the Com-
 mandments, one and the same duty
 may in divers respects, be comman-
 ded, and one and the same sin may be
 forbidden.

6. Where the more honourable per-
 son is expressed, as the man, let the wo-
 man

man understand that the precept concerneth her.

7. Where the duty of one man standing in relation to another is taught, there is taught also the duty of all that stand in the like relation one unto another.

Q. In what particular may this be explained?

A. As when the duty of one inferior towards his superior is taught, there is taught the general duty which all superiors owe to those that be under them, which inferiors owe to them that be over them, and which equals owe one to another.

Q. How are they divided?

A. Into two† **Tables**, Deut. 5. and 10. 1, 2.

Expos. † *Q. What may be observed from the Commandments, as they are set down together?*

A. From the Commandments, as they are set down together we may observe

(1.) That the Law is most perfectly
1. Wise, 2. Just, 3. Equal, 4. and strictly binding the conscience, 5. And that of all men without exception, And that continually, Deut. 4. 5, &c. Psalm

&c.

2. For

concern
an stan
taught
f all the
unto an
this
2. For order of doctrine, there is a perfect distinction of one Commandment from another; but as touching practice, they are so nearly knit together, that no one can be perfectly obeyed, unless all be obeyed, and he that breaketh one Commandment, transgresseth the whole law, *Deut.* 27. 26. *Gal.* 3. 10. *James* 2. 10, 11.

ne infe
ht, then
h all fo
er them
at b: o
e one
3. The love of God is the ground of our love to our neighbour, *1 John* 4. 20. and 5. 1, 2.

4. Our love to our neighbor is a testimony of our love to God, *Rom.* 13. 8, 10.

5. Such as be truly religious must have respect unto all Gods Commandments, *Psalm* 119. 6.

6. The duties of the first Table are more excellent; and the breaches thereof more grievous then of the second, if equal proportion be observed, and comparison be made, *1 Sam.* 2. 25. *Isa.* 7.

7. If two Commandments cannot be performed at once, the lesser must give place to the greater: so the love of God must be preferred before the love of our neighbour, and moral duties

duties before outward circumstances
Hof. 6. 6. Matth. 12. 4.

8. The law is set forth as a rule of life to them that are in Christ, therefore our obedience is to be performed unto God in and through Jesus Christ. *Mat. 19. 17, 18, 19. Exod. 19. 6, 7.*
8. with 20. 1, &c.

9. All sins here forbidden are to be shunned, and that both alway, and at all times. The duties commanded are perpetual, to be practised when the Lord giveth opportunity, and called thereunto.

Q. Which are the Commandments of the first Table?

A. The four first, and they teach us the duty which we owe unto God immediately.

Q. Which are the Commandments of the second Table?

A. The six last, which instruct us in our duty towards our neighbours. *Ephes. 6. 2.*

Q. Which is the first Commandment?

A. I am the Lord thy God, Thou shalt have none other Gods before my face.

Q. What

Q. What is the general duty required by this Commandment?

A. That in 1. minde, 2. will, 3. affection, 4. and the effects of these, we love the true God in Christ, to be our God.

9. 6, 7. Expos. || Q. What are the special duties of this Commandment, in respect of the minde?

A. The special duties of this Commandment, in respect of the minde, are (1) Knowledge of God, (2.) Acknowledgement, (3.) Estimation, Deut. 4. 39. Isaiah 40. 10. Psalm 89. 6, 7, &c. and 9. 1. Jer. 17. 7. and 9. 24. Coloss. 1. 10. Mich. 7. 8. and (4) Faith.

Q. What in respect of will and affection?

A. (1) Trust, 2 Chron. 20. 20. Psal. 121. 1, 3. and 37. 5. (2) Love, Deut. 5. 1. Psalm 18. 1. Mat. 10. 37. (3) Fear, (4) Reverence, Psalm 2. 10, 11. and 4. 4. 1 Pet. 1. 17. Matt. 10. 28. Jer. 10. 6, 7. and 5. 22. Lev. 19. 14. Psalm 130. 3. Rev. 15. 3, 4. (5) Hope, Rom. 3. 23, 26. Rom. 15. 13. Jer. 17. 13. (6) Humility, 1 Pet. 5. 6. Mich. 6. 8. Gen. 32. 10. (7) Patience, Psalm 39. 9. Rom. 12. 12. Heb. 10. 36. Job 1.

21. *Jer.* 14. 22. (8) Joy, *Psal.* 33. 1.
 (9) Zeal, or fervour of will, *Gal.* 4. 18.
 (10) Desire of Gods presence in hea-
 ven, *Phil.* 1. 23. 2 *Tim.* 4. 8. *Rev.* 22. 17.
 20.

Q. What in respect of the effects
 these?

A. (1) Invocation, *Psal.* 32. 6. and
 65. 2 *Phil.* 45. 6. (2) Thankfulness
Psal. 75. 1. and 56. 12, 13. (3) Swear-
 ing by God alone, *Deut.* 10. 20. (4)
 Adoration, *Deut.* 6. 13. and 10. 20.
Mat. 4. 10. And (5) profession of his
 name, 1 *Pet.* 3. 15. *Mat.* 10 32. *Dan.* 3.
 17. and 6. 11. *Rom.* 10. 10.

What is the general sin here for-
 bidden?

A. All || 1. Failing to give God
 that aforesaid hono^r which is due un-
 to him: 2. Or else in + whole or
 part, giving it to any other.

Expos. || *Q.* What special sins of O-
 mission are forbidden, in respect of the
 minde?

A. The sins forbidden, are (1) A-
 theism, *Psal.* 14. 1. *Tit.* 1. 16. *Exod.* 5.
 (2) Ignorance, *Jer.* 4. 22. and 9. 3. *Psal.*
 14. 3. (3) Error concerning God, *Rom.* 1.
 23. *Job.* 5. 23. (4) Infidelity.

Q. What

233. 1. Q. What in respect of will and affecti-
1. 4. 18. as?

in bea A. (1.) Distrust, *Heb.* 10. 38. *Isa.* 7.

22. 17. Jer 17. 5, 6. (2.) Presumption, *Mat.*

7. 1 Cor. 10. 6. 10. *Numb.* 15. 30,

Fects 1. (3.) Want of love, 1 Cor. 16. 22.

(4.) Of fear, (5.) Or of reverence, *Psal*

. 6. and 6. 1. *Deut.* 28. 58, 59. (6) Prophane-

fulness, *Rom.* 1. 30. 2. *Pet.* 3. 4, 5. *Prov.*

Swear 22. (7.) Despair, *Gen.* 4. 13. (8) Im-

20. (4) patience, *Exodus* 16. 3. and 17. 2, 3.

10. 20. 9.) Deadness, And (10) hardness of

of his heart, *Rom.* 2. 5. *Luke* 2. 34.

Dan. 3. Q. What is forbidden in respect of

both?

ere for A. Unthankfulness, *Rom.* 1. 21.

Q. What special sins of Commission are

bidden in respect of the heart?

A. (1.) Pride, *Acts* 12. 23. *Dan.* 4.

27. *Luke* 18. 14. (2.) Confidence in

1. wit, 2. wealth, 3. friends, 4. or wic-

ed devices, *Jer.* 17. 5, 6. and 49. 16.

of the *Chron.* 16. 12. (3.) Carnal love, *Mat.*

10. 37. *John* 12. 32. 2 *Tim.* 3. 2. (4.) Fear

(1) A. of man more then of God, *Rev.* 21. 8.

Matth. 10. 28. *Jer.* 10. 2. (5.) Base de-

lights that draw the heart from the foun-

tain of goodness, *Mat.* 24. 37. *Luke* 21.

34. and 14. 18, &c.

What S 3 Q. What

A short Catechism,

Q. What in respect of the effects of the minde and will?

A. (1) Invocation of wood, stones or Saints departed, Dan. 3. 2, &c. 1063. 16. (2) Sacrificing to our nets Hab. 1. 16. or blessing an Idol, Isa. 63. 1 Sam. 31. 9. Psalm 106. 28. (3) Dedicating holy days to the honour of Saints, Exod. 32. 6. or to the Cross (4) Professing homage or obedience to the Pope, 1 Cor. 7. 23. (5) Representing God by an image, Deut. 4. 12, 15 Isa. 40. 18. (6) Society of marriage with idolaters of this kinde. Deut. 3. 4. Exod. 34. 14, 15, 16. 2 Chron. 28. 6. (7) Seeking to wizards for help Lev. 20. 6. 1 Sam. 28. 11, &c. And ascribing any thing, whether it be property, work, or glory, that belongeth to the Lord alone, to any creature or thing, though we acknowledge it to be no god, Eph. 5. 5, Phil. 3. 14. Exod. 32. 8. Rom. 1. 23, 25, 1 Cor. 10. 20.

Q. Which is the second Commandment?

A. Thou shalt not make to thyself any graven Image, &c.

Q. What is the general duty which

Acts of this Commanment requireth?

A. That we do || worship the true God purely, according to his will.

Expos. || Q. What are the special duties here required?

A. The particular duties of this precept comprised under that general, are
1. Hearing, 2. And reading the word,
3. And prayer, either publique or private, *Matth.* 28. 19, 20. *Deut.* 33. 10. *Luke* 4. 15. and 11. 1. and 1. 10. 1 *Tim.* 2. 1. (4.) Administration of the Sacrament, *Mat.* 3. 1, 6. and 26. 26, &c.
(5.) And discipline, *Matth.* 18 15, &c. 1 *Cor.* 2. 6. 2. *Theff.* 3. 15. (6) Meditation, *Psalms* 1. 2. and 37. 31. and 77. 15. (7.) Conference, *Deut.* 6. 7. *Mal.* 3. 16. (8.) Fasting, *Luke* 5. 35. *Acts* 13. 2. And (9) feasting, *Esther* 9. 17. with all means and furtherances thereof.

Q. How must we be affected unto, and exercised in these duties?

A. All these duties must be 1. Approved, 2. Exercised, 3. Maintained, And. 4. performed purely, as God offereth opportunity, without carnal imaginations and conceits, *Deut.* 4. 2, and 12.

32. *Acts 17. 29. Isa. 40. 18, 22, &c.*

Q. What is the general sin forbidden?

*A. All * omission of Gods true worship, when it is required; and all false worship, either intended by others, or taken up of our own heads.*

*Expos. * Q. What be the special sins of omission against this Commandment?*

A. The omission of any of the former particular duties required, as of hearing, &c. Luke 14. 19. Isa. 64. 7. is hereby forbidden.

Q. What are the sins of commission in respect of the heart?

A. (1.) Carnal imaginations in Gods worship, Acts 17. 29. (2.) Liking and approbation of our own Inventions, Numb. 15. 39.

Q. What are the sins of act, forbidden?

A. (1.) Making images for a religious use, Lev. 19. 4. and 26. 1. (2.) Worshipping God in, at, or before an image, 1 Kings 19. 18. 2 Kings 18. 1. (3.) Adding to, (4) Or detracting from, or (5.) Changing any thing of the word of

God,

&c. God. (6) Instituting false Sacraments, (7)
forbidden offices in Gods Church, *Deut.* 4. 2.
and 12. 32. 1 *Kings* 12. 31, 32. (8)
Will-worship grounded onely upon
good intent or custom, *Matth.* 15. 9.
Deut. 10. 18, 23.

Q. Rehearse some special points of wil-
worship here condemned?

A. (1.) Popish fastings, (2.) Going on
Pilgrimage, (3.) Vows 1. Of poverty,
Single life, or 3. Any superstitious
vain thing, (4.) Tying Gods presence
to time or place, *Numb.* 23. 28, 29. 1
Sam. 4. 4, 7. 2 *Sam.* 15. 25. *Job* 4. 20. (5.)
Praying upon beds.

Q. What be the occasions of Idolatry
condemned?

A. (1.) Maintaining of any Idolatrous
customs, as fit and decent to adorn and
beautifie the worship of God, *Deut.* 12.
30. *Isa.* 30. 22. (2.) Society with false
worshippers of God in marriage, *Deut.*
17. 3, 4. *Exod.* 23. 32, 33. And (3.) making
league of amity with them, 2 *Chron.* 19.
1, 2.

Q. What is the third Commandment?

A. Thou shalt not take the Name
of the Lord thy God in vain, &c.

Q.

Q. What is the general duty required in this Commandment?

A. That we should use 1. the titles, 2. properties, 3. works, 4. ordinances of the Lord, with 1. knowledge, 2. faith, 3. reverence, 4. joy and 5. sincerity in thought, word and conversation.

Expos. † Q. What be the special duties of this Commandment in respect of thoughts and affections?

A. The special duties are Reverend meditation of Gods titles properties and word, Psalm 8. 1 &c. and 1. 2. And 2. diligent observation of his works, both of creation and providence, mercy and judgement, Psalm 104. 24. and 107. 43.

Q. What be the special duties in respect of hearing the word and prayer?

A. Hearing the word, and calling upon Gods name, (1) With desire, Psalm 42. 1. (2) Care, (3) Diligence, Eccles. 4. 17. Job 25. 7. (4) Confidence, Psalm 122. 2. (5) Zeal, James 5. 16. Matt. 11. 12. (6) Faith, Jam. 1. 6. Job

requir^{ing} 24. (7) Joy, *Mat. 13. 44.* And (8) hu-
mility, *Isa. 66. 2.* and *57. 15.*

the Q. What is required in receiving the
Sacrament?

A. Receiving the Sacrament, 1. with
due preparation, And. 2. right affecti-
on, *1 Cor. 11. 21, 28.* *Numbers 9. 6. &c.*

Q. What, in the profession of Religion?

A. Using apparel, meat, drink, sleep,
recreation, &c. 1. After a sanctified
manner, 2. With prayer, 3. With mode-
ration, And. 4. to the glory of God, *1*
Tim. 2. 9. *Luke 21. 34.* *1 Tim. 4. 4, 5.*
1 Cor. 10. 31.

Q. What, in confession of our sins?

A. Making confession of our sins (1)
With grief, *Ezra 9.* *Dan. 6.* (2) with
broken-heartedness, *Psalms 51. 17.*
And (3) with purpose of amendment,
Job 39. 37, 38.

Q. What, in speaking of Gods word and
works?

A. Speaking of Gods word and
works, 1. With sincerity, 2. Fear, 3. re-
verence, 4. Upon just occasions *Psal. 119.*
46. *Dent. 28. 58.*

Q. What, in swearing by Gods
name?

A.

A. Swearing by the Name of God, 1. In truth, 2. Judgement, 3. And equity, 4. Being lawfully called thereunto, Jer. 4. 2.

Q. What in the profession of Religion?

A. With an outward profession of Religion, joyning an unblameable conversation. Phil. 1. 27. 1 Pet. 3. 1, 2. Tit. 2. 10, Matt. 5. 16.

Q. What is the general sin forbidden?

A. 1. Omitting || the duty hereby required : 2. Using his † Name when we ought not, or otherwise than we should.

Q. When is the Name of God taken otherwise then it should?

A. When it is used, 1. Ignorantly, 2. Superstitiously, 3. Without faith, 4. rashly, 5. not to a right end, 6. hypocritically, 7. falsely, 8. against conscience, 9. and when men name themselves Christians, but live scandalously.

Expos. || Q. What are the special sins of omission here forbidden?

A. The special sins forbidden, are omission or neglect, 1. To know,

God, 1. equity, to, Jer. 1. 1. Psal. 92. 5, 6, &c. (2) To observe, Zeph. 3. (3) To meditate, (4) Or to make use of the titles, properties, ordinances, or works of God, Matth. 13. 19. and 7. 6, &c. and 10.

Religion of our thoughts?
Q. What is forbidden in respect of

A. 1. Leight, 2. Unreverent, 3. Vain, 4. false, 5. Superstitious, Or 6. wicked thinking thereof, Mal. 2. 17. Psal. 50.

hidden?
Q. What is forbidden in praying?

A. (1.) Praying without understanding, 1 Cor. 14. 15. (2.) Without desire, (3.) Or care to speed, Mat. 6. 7. (4.) Or without faith in Gods promises, Rom. 10. 14.

stantly,
Q. What in hearing the word?

A. Hear 1. without attention, 2. Or care to get good thereby, Ezek. 33. 30. Acts 28. 21, 22.

It con-
Q. What in receiving the Sacrament?

A. Receiving the Sacraments, 1. Ignorantly, 2. For custom, 3. Without affection required, 1 Cor. 11. 17, &c.

ial fins
Q. What in speaking of God?

A. (1.) Wicked blasphemy against God, Leviticus 24. 11. 2 Kings 19. 22. (2.)

(2.) Cursing and banning, 1 Sam. 17. 43.

Q. What is forbidden in the use of the creatures?

A. Abusing the creatures 1. In excess, Amos 6. 1, &c. Or. 2. in superstition, Col. 2. 20, 21. Gen. 32. 32.

Q. What is forbidden in the profession of Religion?

A. 1. Making a sport of sin, Prov. 14. 9. Jer. 11. 15. And. 2. living scandalously in the profession of Religion, 2 Sam. 12. 14.

Q. Which is the fourth Commandment?

A. Remember the Sabbath day &c.

Q. What is the general duty here required?

A. That the whole * Sabbath or Lords-day be set apart from all common use, as holy to the Lord, both publicly & privately in the practice of the duties of necessity, holiness, and mercy.

Expos. * *Q.* What be the particular duties here required, going before the publique assemblies?

A. In this Commandment it is enjoined

17. 43. *qued, (1.) That we finish all our world-
of the* *businesses in six days, Deut. 5. 13.*

In ex- *(2.) And that we rise betimes in the
stitution,* *morning upon the Sabbath, Mark. 1. 35.*

ofession *compared with ver. 38, 39. Exod. 32.*

6. Psal. 92. 2. And. (3.) prepare our

lives for the publique congregation.

Prov. *Q. How must we prepare our selves
the publique assembly?*

scan- *A. 1. By Prayer, 2. Meditation,
gion, 2* *Thanksgiving, 4. Examination of*

mand- *our hearts, Eccles. 4. 17. Psal. 93. 5.*

Timothy 2. 19. (5.) Going about the

works of mercy, and instant necessity,

day *with heavenly mindes, Mat. 12. 1, &c.*

where re- *take 13. 15.*

*Q. What are the duties of the pub-
lique assembly?*

ath 22 *A. It is required that we joyn with*

all com- *the people of God in the publique*

d, both *congregation, 1. Hearing the Word*

22 actio *read and preached, 2. Calling upon*

ss, and *Gods name, 3. Receiving the Sacra-*

ments, 4. praising God for his mercies,

Singing of Psalms, 2 Kings. 4. 23. Act.

14. 15, 44. and 15. 21. & 16. 13. and

7. 2. and 20. 7.

Q. How must we be employed in these

exercises?

A. In

A. In these exercises we must (1.) Be all the while attentive, *Acts* 16. 14. (2.) Reverent, *Isa.* 66. 2. (3.) And eager to get good, *Psalms* 42. 1, 2. (4.) Not departing till the Blessing be pronounced *Ezek.* 46. 1, 2, 10. *Acts* 10. 33. 1 *Cor.* 14. 16.

Q. How must the day be spent after the publique assembly?

A. The whole day, after, is to be spent with delight and chearfulness, 1. In religious meditation, 2. Reading, 3. conference. And 4. works of necessity and mercy, *Isa.* 58. 13, 14. *Acts* 17. 1. *Psalms* 1. 2. *Luke* 24. 14, 17. 1 *Cor.* 16. 2.

Q. What is the general sin here forbidden?

A. All neglecting || of the duties of that time, + prophane use of that day, in whole or in part, by needless words or thoughts about our calling or recreations.

Expos. || Q. What are the sins of omission here forbidden?

A. Here is forbidden idleness or negligent omission of any duty required either 1. In whole, 2. Or in part, 3. For matter. 4. Or manner.

Q. What

(1.) *Q. What particulars may be named?*

A. 1. Sleeping out the Sabbath in the morning, 2. Sleight preparing our selves for the publique assembly, 3. Ab-
 sence from it, 4. Coming late, 5. Sleep-
 ing there, 6. Staring about, 7. Going
 forth before the Blessing, 8. Misap-
 plying the word, *Matthew 20.6. Acts*
20.9.

*Q. What are the sins of commission
 forbidden?*

A. All prophanation of the Sab-
 bath, or any moment of that precious
 time with worldly, 1. Cares 2. Words,
 Or busineses, is condemned, *Isa. 58.*

Q. What particulars may be named?

A. As (1.) Travelling journeys, *Exo.*
16. 29, 30. (2) Keeping fairs, *Neh. 13.*
16, 17. (3) Labouring in seed-time
 and harvest, *Exod. 34. 21.* (4) Going
 on trifling errands, &c. (5) Vain re-
 creations; as 1. Bowling, 2. Shooting, 3.
 Hunting, 4. Stool-ball, &c. on this day
 are unlawfull.

*Q. Which day is to be set apart as holy
 to the Lord?*

A. It is mozal and perzpetual to
 keep one day in seven as Holy:

T from

from the creation to the resurrection of Christ, the seventh day was instituted: after Christ his resurrection, the † first day of the week was ordained, and is to be kept forever.

Q. Why was the first day of the week ordained since Christs resurrection?

† *A.* (1.) The work of our redemption is the greatest work that ever was, *John 3. 16.* And (2) by Christs resurrection from the dead, a new Creation was (as it were) finished: Wherefore seeing that he rose again the first day, it was (as Divines agree) meet, the Sabbath should be changed to the first day, *Acts 20. 7. 1 Cor. 16. 2.*

Q. Which is the fifth Commandment?

A. Honor thy Father and thy Mother, &c.

Q. Who are meant by Father and Mother?

A. Not onely natural parents, but also || all Superiours in office, age, and gifts.

Expos. || Q. Why are all Superiours called by the name of Father and Mother?

A. All

d. All Superiors are called by the name of Father and Mother, 2 Kings 2. 2. and 5. 13. Isa. 19. 13. (1) Because they are sweet and pleasant names, and apt to signifie both the affection that Superiors ought to bear towards their Inferiors; and also to persuade inferiors chearfully to perform their duty. (2) Household society also, is of all others the first, from which all others spring, by the encrease of mankind, Gen. 4. 1, 2. and therefore 1.

Q. *What is it to honor?*

A. To acknowledge the excellency that is in men by vertue of their place, and accordingly to yield it to them.

Q. *Are the duties of inferiors onely here intended?*

A. No: but of Superiours and equals also.

Q. *What then is the general duty required in this Commandment?*

A. That we carefully * observe that order that God hath appointed amongst men, and do the duties which he owe unto them, in respect of their places and degree.

Expos. * Q. *What is required of men, as they stand in relation one to another?*

A. Of all men, as they stand in relation one to another, here is required (1.) Wisdom, (2.) Justice to yield to every man, that which appertains to his place, 1 Pet. 2. 17. (3.) Love, (4.) Diligence in fitting themselves with gifts meet for their place, 2 Tim. 2. 15. (5.) And doing their duties modestly, Job. 31. 13, 14. (6.) And moderation in bearing with the defects of others, Gal. 6. 1. (7.) And prayer for the mutuall good of others, Jam. 5. 16.

Q. *What is the duty of inferiors to their superiors?*

A. To be subject, || reverent, and thankful, bearing with their wants and covering them in love.

Expos. || Q. *What is the duty of the subjects to the Magistrate?*

A. (1.) The wholsom laws of Magistrates must be carefully observed, Titus 3. 1. 1 Pet. 2. 13. Romans 13. 2. (2.) Their persons 1. revered, Prov. 24. 21. 1 Pet. 2. 17. And. 2. defended with the goods, body, and life of the subject, (3.) And to them tribute and custom

custom is freely and willingly to be
payed, *Rom. 13. 6, 7. 2 Sam. 18. 3.* and
11. 17.

*Q. What is the duty of people to their
Minister?*

A. (1.) The Ministers of the Gospel
must be had in singular love for their
works sake, *1 Thess. 5. 13.* (2.) Their
Doctrine must be received with glad-
ness of heart, *Heb. 13. 17. Luke 10. 16.*
1 Thess. 2. 13. (3.) Themselves must be
defended against the wrongs of wicked
men, *Rom. 16. 4.* And (4) be made par-
takers of all good things for this life,
Gal. 6. 6.

*Q. What is the duty of wives to their
husbands?*

*A. Wives must after a special man-
ner (1.) Love, (2.) Fear, and (3.) Obey their
Husbands, yea though they be fro-
ward; (4.) This must be manifested in
word and behavior, Ephesians 5. 33. 22.
23, 24. Coloss. 4. 18. 1 Pet. 3. 1. 1 Sam.
25. 3. (5.) They must be helpers to them,
in 1. Godliness, And 2. in the things
of this life, Gen. 2. 18. 1 Pet. 3. 1. Prov.*

*Q. What is the duty of children to their
parents?*

A. Children must, 1. Embrace the instructions of their Parents, 2. Continue in fear and obedience to the Lord, 3. Not bestow themselves in marriage without their consent, *Eph. 6. 1. Luke 2. 51. Exodus 18. 19. Ruth. 3. 5. Judges 14. 2.* And 4 minister freely unto their necessities, 1 *Timothy 5. 4. Genesis 47. 12.*

Q. What is the duty of servants to their masters?

A. (1) Servants must 1. Wisely, 2. Faithfully, 3. Willingly, And 4. pain-fully bestow their time appointed in their Governors service, *Tit. 2. 9, 10. Eph. 6. 5, 6. Gen. 31. 38. 1 Tim. 6. 1.* (2) Submit themselves to holy instructions, (3.) Bear rebukes and chastisements, though they be unjust; 1. Without grudging, 2. Stomach, 3. Sullen countenance, 4. Answering again, 5. Resistance, *Tit. 2. 9. 1 Pet. 3. 18.* until they can use some just and lawful remedy.

Q. What is the duty of weak Christians?

A. Weak Christians must not consume the strong, for using their liberty, *Rom. 14. 2, 3.*

Q. What

Q. What is the duty of young men?

A. Young men must give due respect to the aged, asking their counsel, rising up before them, giving them leave to speak before them, &c. Tit. 2. 6. 1 Pet. 5. 5. Lev. 19. 32. Job 32. 46.

Q. What is the duty of Inferiors in gifts?

A. Inferiors in gifts, 1. Must not grudge or disdain their superiors, but 2. Seek to make benefit of the gifts that God hath given them, John 4. 19. Rom. 16. 1, 2, 3, &c.

Q. How must all these duties be performed?

A. All these duties are, 1. Cheerfully, 2. Diligently, And 3. Faithfully to be performed to superiors, though they be wicked and ungodly; in respect of the commandment, will, and authority of God, who hath so appointed, Psal. 119. 4, 14, 32, 117.

Q. What is the duty of Superiors?

A. To carry themselves * gravely, meekly, and after a seemly manner towards their inferiors.

Expos. * Q. what is the duty of the Magistrate?

A. Magistrates ought by all good means

means to procure the good of their subjects, (2.) Making holy and just laws for the Maintenance of piety and justice, (3.) appointing officers that
 1. Wise, 2. Courageous, and 3. Fear-
 ing God, to see justice executed. (4.) La-
 boring to root out sin by punishing
 offenders justly. And (5) encouraging
 the godly, 1 *Tim.* 2. 2. 2 *Chron.* 19
 5, &c. *Romans* 13. 4. *Deut.* 7. 18, 19
Psalms 101. 6, 7, 8. 1 *Pet.* 2. 13. *Isa.*
 49. 23.

Q. What is the duty of the Minister?

A. Ministers must 1. Labor in pri-
 vate reading, meditation, prayer; and
 2. In publique teaching, by instruction,
 exhortation, rebuke and comfort;
 3. Keeping the holy things of God
 from contempt, And 4 watching over
 their flocks, that their people be not
 corrupted, 1. By false Doctrine, Or
 by scandalous conversation, 1 *Tim.* 4.
 13, 16. and 3. 2, &c. 1 *Sam.* 12. 23.
Deut. 33. 9, 10. *Ezek.* 33. 7, &c. and
 34. 4. *Acts* 20. 28. *Matt.* 7. 6. *Prov.* 23.
 23. *Ezek.* 44. 23, 24.

Q. What is the duty of husbands?

A. Husbands must 1. Choose reli-
 gious wives, 2. Dwell with them as

of their knowledge. 3. Love them
early. 4. Bear with their infirmities :
and justly. 5. Protect them. 6. Provide things
that be necessary for their state and calling.
Fear. Allow them competent mainte-
4.) nance, imployment, and liberty, spe-
nishing ally for the service of God. 8. Re-
uraging joyce and delight in them. 9. Pru-
on. 19. dently admonish them in great love
18, 19. and tenderness. And 10. praise them
3.) for their faithfulness, 2 Corin. 6. 14.
Pet. 3. 7. Eph. 5. 33. Gen. 34. 67.
inistered 20. 16. 1 Sam. 30. 5, 8. Eph. 5.
in pri- 29. Exod. 21. 10. Proverbs 5. 18.
r; and 26. 8. Isa. 62. 5. Gen. 30. 2. Job 2.
uction, 13.

Q. What is the duty of Parents ?

A. (1) Fathers must bring their
children to holy Baptism, Gen. 21. 4.
(2) Mothers must nurse their own chil-
Or 2.) dren if they be able, 1 Tim. 5. 16. Gen.
Tim. 4. 1. 7. 1 Sam. 1. 22. (3.) Both must
12. 23. bring them up in instruction, and fear
c. and of the Lord, Eph. 6. 4. Deut. 6. 6, 7,
rov. 23. 10. Exod. 12. 26. (4) They must keep
them in subjection. (5) Train them
in some honest labour and cal-
se relieving, Genesis 4. 1, 2. (6) 1. Loving-
them as And 2. seasonably correct their
mis faults,

faults, 3. Not without commpassion and sorrow, *Prov.* 23. 13. and 19. 18. 22. 15. and 29. 15, 17. *Eph.* 6. 3. Bestow them fitly in marriage, and in due time, *1 Cor.* 7. 36, 38. *Jer.* 6. And (8) lay up some thing for them as ability will suffer, *2 Cor.* 12. 14. *Prov.* 19. 14.

Q. What is the duty of masters?

A. Masters must (1) choose in their houses true and religious servants (2.) And when they are entertained, take care to inform them privately, (3) And see that they serve God in publique so, *Psalms* 101. 6. *Acts* 10. 2. *Josh.* 15. *Genesis* 18. 19. *Exod.* 20. 10. Provide and give them fit meat, lodging, wages, work, time of refreshing *Prov.* 27. 27. *1 Cor.* 9. 9. *Deut.* 24. 15. *Prov.* 31. 15. (5) Take care of them when they be sick, that they perish not for want of good attendance *Matt.* 8. 6. And (6) admonish, rebuke and correct them, if need require, *Prov.* 29. 19. *Eph.* 6. 9. *Col.* 4. 1.

What is the duty of strong Christians?

A. Strong Christians must 1. Deal with the infirmities of the weak 2. See

18. Seek to build them forward, 3. Use
6. 3. their liberty aright, for edification and
and 6. 3. not for offence; 4. Forbear even things
lawful for the good of their neighbor,
Jer. 2. Romans 15. 1, 2. and 14. 13, 15, &c.
for the Cor. 8. 3.

14. Prov. Q. What is the duty of old men?

rs? A. (1) Old men should be examples
oose in 1. Patience, 2. Sobriety, and 3. Ho-
servant nels. (2) Sound in faith. (3) Able to
ined, to give good counsel and direction, Tit. 2.
3, 4.

(3) A. Q. What is the duty of such as excel
olique in gifts?

Josh. 2. A. Such as excel in gifts, must 1. Not
10. despise others, But. 2. imploy their gra-
t, look for the good of them.

refreshing Q. What is the duty of equals?

t. 24. 1. A. Equals must regard the dig-
care ty and worth of each other, mo-
they stly carry themselves one towards
endanc another, and in giving honoz to go
rebu be befoze another, Eph. 5. 21. Rom.
re, Prov. 12. 10.

Chap. 1. Q. What is the sixth Command-
ment?

A. Thou shalt do no Murther.

1. B. Q. What is the general duty of this
weak Commandment?

2. S. A. That

A. That by all means lawful we use fire and study to preserve our persons, and the person of our neighbours.

Expos. || Q. What are the special duties of this Commandment, in respect of our selves?

A. The special duties of this Commandment in respect of our selves, are
1. Love, And. 2. Care to preserve the vigor of minde, and strength of body, that they may be serviceable to the Lord, and fit for our brothers good, Eph. 5. 29.

Q. By what means is vigor of minde and body preserved?

A. (1.) By chearfulness, Prov. 17. 22. (2) By sobriety in 1. Care, 2. Meate, 3. Drink, 4. Apparel, 5. Recreation, 6. And use of Physick, Mat. 6. 34. Prov. 25, 26. & 23. 2. (3.) And by moderation
1. In labors, Eccl. 4. 8. And 2. sleep.

Q. What means of refuge must be used against violence and danger?

A. Lawful means of refuge from violence and danger, as (1.) Gentle soft words, (2.) Courteous answers, Judges 8. 23. Prov. 15. 1. (3.) Flying and shunning the company of angry

persons, *Prov.* 22. 24. 26. (4.) Using the
benefit of Law, *Deuteronomy* 17. 8, &c.
and weapons for our necessary defence,

Q. What are the inward duties of this
commandment in respect of our neigh-

A. The inward duties in respect
of our neighbour are, (1.) Love, *Rom.* 13.
(2.) Rejoycing at the good of their
persons, *1 Cor.* 12. 25, 26. *Romans* 12.

Q. What if our neighbors be in di-
tress? have done us wrong, or have in-
firmities?

A. We must use, (1.) Compassion and
tenderness of heart towards them, *Eph.*
31, 32. (2) Patience, bearing wrongs,
forgiving injuries, *Col.* 3. 12, 13. (3)
passing by some wants in mens words or
actions, *Eccles* 7. 21. *Prov.* 17. 9. (4)
covering them with silence, (5) Taking
all things in the best sense, *1 Cor.* 13.

Q. What is required in respect of
speech and behaviour?

A. (1) Courteous behaviour, *Eph.*
32. (2) Easiness to be intreated, *Jam.*
17. (3) Gentle Answers, *Prov.* 15. 1.
(4)

(4) Hearing our inferiors speak in their just defence, *Job 31. 13.* (5) Avoiding all occasions of strife. (6) Parting with our own right sometimes for peace sake *Gen. 13. 8, 9.* (7) Not neglecting any duty of love and friendship, though we be forced to go to Law for our right *Rom. 12. 18.*

Q. What is our duty to the poor distressed or wronged?

A. (1.) Relieving the needy, (2.) Visiting the sick, (3.) Cloathing the naked (4.) Lodging the stranger, &c. *Heb. 13. 2, 3. Job 31. 19, 20.* (5.) Pleading for the life and person of the poor, and such as be wronged. (6.) And delivering them also, if it stand in our power, *Prov. 24. 11, 12.*

Q. What is our duty to them that be under our power, and offend?

A. Using 1. Mildness in rebukes, 2. Moderation in correction, *Gal. 6. 1.* 3. according to the quality of the offence, *Jude v. 22, 23.*

Q. What is the duty that we owe to all men in respect of our actions?

A. (1.) To be harmless and innocent towards all men, *Psal. 15. 3.* (2.) Taking care that they sustain no harm by

in their eyes or ours, *Exod. 21. 8.* in their per-
voiding, in taunt, *Math. 5. 22.* stripe, or ill-
g will, *Lev. 24. 19.*

Q. What is our duty towards our own
neighbours catel?

A. To our own and our neighbors
catel we must shew mercy, *Prov. 12.*

Q. Which is the general sin here for-
bidden?

A. All 1. Neglect of our || own, or
neighbours + preservation; or 2.
Hurt of our own or their hurt, con-
fessed in heart, or declared by word,
or, or deed.

Expos. || Q. What are the special sins
whereby the vigor of minde and health of
body is impaired?

A. In respect of our selves, by this
commandment is forbidden, (1.) Ex-
cessive sorrow, *Prov. 17. 22.* (2.) Distrac-
tion, (3.) Thoughts against our
selves, (4.) Solitary musing on the tem-
ptations of Satan; (5.) Neglect of meat,
drink, apparel, recreation, physick,
labor, &c. (6.) Or excess there-

Q. What special sins be forbidden, as
occasions of hurt or danger?

A. 1. Me-

A. (1) Medling with other mens matters, *Amos* 4. 1. *Prov.* 23. 21. and 26. 17. (2) desperate adventures: (3) companying with them that be makebates quarrellous, and furious, &c. *Prov.* 26. 20, 21. (4) doing that whereby we are or may be stirred up to anger. And (5) refusing to crave the aid of the Magistrate.

Q. What inward sins are forbidden in respect of our neighbour?

† *A.* In respect of our neighbour (1) hatred, *1 John* 3. 15. (2) envy, *Prov.* 14. 30. (3) unadvised anger, *Mat.* 5. 22. (4) pride, *Prov.* 13. 10. (5) desire of revenge, (6) foolish pity.

Q. What sins in word are condemned?

A. (1) Reproching for sin or any other infirmity, as poverty, baseness of blood, stammering, *Lev.* 10. 14, &c. (2) chidings, brawlings, crying with an unseemly lifting up of the voice, *Eph.* 4. 31. (3) complaints to every one of the injury we have received. (4) breaking jests upon our neighbour.

Q. What sins in behaviour?

A. Dis

A. Disdainful or scornfull carriage,

(1) Dejectedness of countenance,

Gen. 4. 5 (2) Nodding the head (3) Point-

ing with the finger, Or (4) using a-

ny other provoking gesture, Prov.

17.

Q. What sins in respect of them that
have done us wrong?

A. 1. Stubbornness, And 2. implaca-
bleness; Rom. 1. 31.

Q. What in respect of the poor and
distressed?

A. (1.) Oppression, Levit. 19. 13.

(2.) Withdrawing corn from the poor,

Prov. 11. 26. (3) Detaining the hire-

ings wages, Levit. 19. 13. Jer. 22. 13

(4.) Not restoring the pledge, Exod.

2. 29.

Q. What deeds are condemned in re-
spect of all men in general?

Ans. (1.) Quarrelling, Titus 3. 2.

(2.) Striking, (3.) Wounding, Exod. 21.

22, 26. (4.) Placing manhood in re-

vange or bloodshed, Proverbs 20. 22.

(5.) Extremity of punishment, Dent.

19. 21. (6) All taking away of life, o-

therwise then in case of 1. Publick

justice; 2. Just war; and 3. Necessary

defence, Exod. 21. 12. Gen. 9. 6. And (7) all

sparing those the Lord commandeth
be punished, *Prov. 17. 15.*

Q. What is the seventh Commandment?

A. Thou shalt not commit adultery.

Q. What is the general duty of the Commandment?

*A. That we should * keep our selves pure in soul and body, both towards our selves and others.*

*Expos. * Q. What is the inward duty here required?*

A. Purity of heart, 1 Thess. 4. 3 4.

Q. What is commanded in respect of our words?

A. Speech favouring of Sobriety, Col. 4. 6.

Q. What are the means of chastity?

A. (1) Temperance in sleep, recreation, and diet both for quantity and quality, Luke 21. 34. 1 Thess. 5. 6. (2) convenient abstinence, (3) watching, and fasting, (5) modesty in apparel, Tim. 2. 9. (6) gravity in behaviour, Tim. 3. (7) making a covenant with our sight, hearing, and other senses, Job 31. 1. 1 Pet. 1. 19. 37.

Q. What duties are required in respect of action?

With an Exposition upon the same.

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A. (1) Possessing our vessels in holiness and honour, 1 *Thess.* 4. 5. (2) In such as have not the gift of continency, only marriage, 1. with such as be fit, 1 *Cor.* 7. 2. 9 39. and 2. therein due benevolence, 3. fidelity, and 4. confidence each of other, 1 *Cor.* 7. 5.

Q. What is the general sin here forbidden?

A. All uncleanness of heart, speech, gesture, or action, together with all the causes, occasions, and signs thereof.

3 4. Expos. || Q. What inward sins be forbidden?

A. 1. Filthy imaginations, and 2. filthy lusts, *Col.* 3. 5.

Qu. What abuse of senses is condemned?

A. (1) Speaking, (2) or giving ear to rotten or corrupt communication, 5. 6. *1 Cor.* 15. 33. (3) wantonness of the eyes, *Mat.* 5. 28 (4) giving them liberty to wander, and to rove about, 2 *Tim.* 2. 22.

Q. What be the occasions of uncleanness?

A. (1) Idleness, *Ezek.* 16. 49, (2) intemperance in sleep or diet, *Jer.* 5. 18.

V 2

(3) ex-

(3) Excess, *Eph.* 5. 18. (4) Newfangledness, *Zeph.* 1. 8. (5) Immodesty in apparel, *Esay* 3. 16, &c. (6) Wearing that which agreeth not to our sex, *Deut.* 22. 5. (7) Lascivious pictures, *1 Thes.* 5. 22.

Q. What sins be forbidden in behaviour?

A. 1. Impudency, 2. Leightness in countenance or behaviour, *Prov.* 7. 12. (3) Painting the face, *2 Kings* 19. 30. (4) Unnecessary companyings with lewd persons, *Prov.* 5. 8. (5) Promiscuous dancing of men and women, *Mat.* 6. 21.

Q. What sins of action be condemned?

A. (1) Fornication, *Deut.* 22. 20. (2) Adultery, *Deut.* 22. 32. (3) Incest, *Lev.* 18. 6. (4) Abhorring of marriage, (5) Or unlawfull entrance into the same.

As 1. When the parties are within the degrees of affinity prohibited, *Lev.* 18. 6. (2) Formerly contracted, *Deut.* 22. 23. Or 3. married to some other who are yet alive, *Rom.* 7. 2.

(6.) Unseasonable or intemperate abuse of marriage bed, *Lev.* 18. 16.

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Lev. 13. 4. And. (7) all unnatural lust.
Lev. 18. 22, 23. Rom. 1. 26, 27.

Q. What is the eighth Command-
ment?

A. Thou shalt not steal.

Q. What is the general duty of this
commandment?

A. That by all good means we fur-
ther the outward + estate of our selves
+ of our neighbour.

Expos. + What be the special duties
of this Commandment belonging to all
men?

A. The special duties of this Com-
mandment are, (1) An honest calling,
Cor. 7. 20. Gen. 4. 2. (2. Faithful la-
bouring, Eph. 4. 28. (3. True and honest
dealing therein, Psalm 15. 2. (4. Fru-
gality.

As 1. Honestly keeping what we
have gotten, 2. Wisely ordering
our expences, And. 3. convenient-
ly using what God hath given, that
we may be helpful to others, Prov.
31. 20.

Contentation with our estate, be we
ever so poor, 1 Tim. 6. 6, 7, 8.

Q. What is the duty of the bor-
rower?

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A. We

A. We must borrow, 1. For need for good ends, 3. What we are able repay, And 4. make payment with Thanks, (2) Cheerfulness, *Exod.* 14, 15. (3) At time appointed, *Ps.* 15. 4. Or (4) if we cannot keep then by all other means contenting creditor.

Q. What is the duty of the giver?

A. We must give (1.) Freely, *Luke* 20. (2) Justly, *Esay* 58. 7. (3) cheerfully, *2 Cor.* 9. 7. (4) According to ability, and our neighbours necessity *Cor.* 8. 13.

Q. What is the duty of the lender?

A. We must lend, 1. Freely, 2. Not requiring our own before the day appointed, 3. Not compounding for gain, 4. Forbearing or forgiving, 1. The whole, 2. Or part of the summe lent if it cannot be paid without the hazard of undoing the borrower, *Lev.* 6. 35.

Q. What is the duty in buying, selling, &c?

A. We must use, 1. Truth, 2. Fairness, 3. Justice, And 4. indifferency in buying, selling, letting, hiring, partnership, &c. *Mat.* 7. 12, *1 Thess.* 4. 6.

Q. Rehearse some particulars.

A. 1. Not concealing the fault of
others, or other commodity, 2. Or not
taking advantage of the necessity or un-
lawfulness of the one party, 3. But e-
qually respecting the good of each other,
Gal. 5. 13.

Q. What is the duty of men in respect
of things found, and committed to our
trust &c?

A. 1. Seasonable, 2. And faithful
restoring, (1) Of things committed
to our trust, *Exod. 22. 7, 8.* (2) of
things found, *Deut. 22. 2, 3.* (3) And
of things unlawfully gotten, *Levit. 6. 2.*

Q. What is the duty of men in sure-
tyship?

A. 1. Good advisednesse in under-
taking suretyship, 2. That it be in mat-
ters not above our ability, 3. And for
such as are known and approved
Christians, *Proverbs 11. 15. and 17.*

Q. What if we be compelled to recover
our own?

A. Moderation in recovering that
which is our own, must be used, *Philem.*

Q. What is the duty of Ministers that receive Tythes?

A. Ministers that receive the Tithes must feed the flock committed to their charge, Ezek. 34. 2.

Q. What is the dutie of Lawyers in respect of their Clyents?

A. Lawyers must (1) Take no Cause into their hands, which they see can have no good end with equity, Esay 5. 20. Psal. 15. 5. And (2) they must follow those which they undertake to defend, with all honest, 1. Diligence, 2. And faithfulness, 3. For love of equity, 4. And not of gain, (3) They must end suits with all possible dispatch and good expedition, Exod. 18. 13, &c.

Q. What is the general sin here forbidden?

A. All || neglect to further our own, or our + neighbours wealth, all impeachment or hinderance thereof, and all encrease thereof by unjust and indirect dealing.

Expos. || Q. What be the special sins against this Commandment in respect of our selves?

A. Actual sins of Commission, here for-

forbidden are, 1. Idleness, 2. Inordinate walking, *Prov. 12. 11.* 2. *Theff. 3. 11.* (3. Covetousnesse, *1 Tim. 6. 10.* 4. Miserable pinching, and defrauding our selves, of the good things which God hath given us, *Eccles. 6. 1. &c.* and *2. 26.* (5. Wastefull consuming of our substance.

Q. How do men wastefully spend and lavish their substance?

A. By lavish spending in 1. Meat, 2. Drink, 3. Apparel, 4. Buildings, 5. Unnecessary gifts, 6. Sports, &c. *Prov. 11. 17. Eph. 5. 18.* And 7. by unadvised firetiship, *Prov. 23. 13.*

Q. What sins are condemned in respect of our neighbour?

A. † In respect of our neighbour, is condemned grutching at the prosperity of others.

Q. How do men sin in borrowing?

A. By borrowing, 1. To maintain idleness, 2. To defraud men of their right, 3. Borrowing what we are not able to repay, *Ezek. 18. 7.* (4. Borrowing upon interest, unless it be in case of necessity, 5. Denying what we have borrowed, 6. Or repaying unwillingly, *Psal. 37. 21. Levit. 19. 13.*

Q. How

Q. How do men sin in lending?

A. (1) Lending upon usury, *Exod.* 22. 25. Exacting increase meerly for the loan, *Ezek.* 18. 8. (2) Cruel requiring all a mans debts, *Esay* 58. 3. without mercy or compassion.

Q. How do men sin in bargaining, buying, &c?

A. By using in bargaining, buying, selling, letting, hiring, partnership, 1. Injustice, 2. Craft, 3. Fraud, *Or.* 4. Falshood, *1 Thess.* 4. 6.

Q. What particulars may be given hereof?

A. As 1. Making things litigious and doubtful, 2. Respecting a mans own commodity onely, 3. Parting with bad wares for good, *Amos* 8. 5. Or 4. good at an excessive rate, 5. Enhauensing the just price, meerly because we sell for day, 6. Ingrossing wares into our own hands, that we may sell them at our own pleasure, 7. Dispraising what we are to buy, *Prov.* 20. 14. Or 8. raising what we are to sell without just cause, and for our meere advantage, 9. Buying underfoot, especially of such who sell for need, 10. Abusing mens simplicity and un-

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unskilfulness, 11. Using false weights, balances, measure, and lights, to deceive. *Leviticus* 19. 35. *Prov.* 11. 1. (12. Selling things hurtfull, and not vendible; as 1. Dispensations for sin 2. Charms, 3. Church livings, *Prov.* 20. 25. *Mal.* 3. 8. (4. Crucifixes, &c.

Q. How do men sin in keeping things found or laid to pledge, &c ?

A. By detaining (1.) Things strayed, (2) Found, *Exod.* 23. 4. *Dent.* 22. 1, 2, 3. (3) Or the means of our neighbours living layed to pledge, *Exod.* 22. 26, 27. (4) As also things committed to our trust and custody, *Dent.* 27. 19.

Q. How do men sin in going to Law ?

A. 1. By prolonging of suits, 2. Defending bad causes, 3. Immoderate, 4. Or uncivil contending at Law for our own right, 5. Selling justice, *Prov.* 15. 27.

Q. What other kinds of injustice or wrong be forbidden ?

A. (1.) Removing ancient bounds; *Dent.* 19. 14. (2) Robbery by Land, or Sea, *Zach.* 5. 3, 4, 5. whether it be stealing, 1. Goods, 2. Cattel, *Exod.* 22. 1. (3. Servants, 4. Or children, *Exod.*

A Short Catechism,

Exod. 21. 17. *Dent.* 24. 7. with or without colour of Law, (3.) Receiving of things stollen, *Prov.* 29. 24. *Psal.* 50. 18, 19, 22. And (4) all unapproved and unprofitable trades of life or callings, (if they may be so termed) as Jesters, Juglers, Parasites, Carders, Dicers, Gamesters, Players, Fortune-tellers, Figurecasters, Sturdy Rogues, and such as be makers of the proper instruments of unlawful Games, *Jer.* 10. 2. *Job* 30. 1, 2, 3. 2 *Thessal.* 3. 10. *Acts* 19. 19.

Q. Which is the ninth Commandment?

A. Thou shalt not bear false witness against thy neighbour.

Q. What is the general duty here required?

A. That by all means we seek to maintain our * own, and our || neighbours good name, according to truth and a good conscience.

Expos. * *Q.* What be the special duties of this Commandment?

A. The special duties of this Commandment are, 1. To speak sparingly, *Prov.* 10. 19. And 2. to speak the truth from the heart, *Psal.* 15. 2.

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Q. What is commanded in respect of our selves?

A. In respect of our selves, 1. Is commanded rightly to know and judge of our selves, *Gal. 5. 26. 2 Cor. 13. 3.* (2. To procure our own good name, *Prov. 22. 1.*

Q. How do we procure our own good name?

A. 1. By seeking Gods glory first and principally, *Matth. 6. 23 Hebr. 11. 2. 39.* (2) Judging well and speaking well of others, *Matth. 7. 2.* (3. Walking unblameably, *Ecclesiast. 10. 1, 8. Luke 1. 6. Job 1. 1.* (4. Defending our good name when need requireth, but 1. Modestly, and. 2. in a sort unwillingly.

Q. What be the inward duties of this Commandment, in respect of our neighbour?

|| *A.* In respect of our neighbour we are commanded to, 1. Desire, 2. rejoyce in his good name, *Rom. 1. 1, 8. Gal. 1. 23, 24.* (3. To sorrow for his infirmities, *Psal. 119. 136. Ezra 9. 6.* (4) To cover them in love, *Prov. 17. 9. 1 Pet. 4. 8.* (5. Hoping the best with patience, 6. And so judging, *1 Cor. 13. 5, 6, 7.*

Q. What

Q. What duty do we owe to our neighbour in respect of his infirmities?

An. 1. Not bewraying his secrets before we have admonished him, *Prov. 11. 12, 13. and 25. 9, 10.* yea, though we do it with grief, and to such as we desire might help and redress them, *2. Rebuking him.*

Q. How is rebuke to be given?

A. (1.) To his face, *Matth. 18. 16. Gal. 2. 11.* *(2.)* When just occasion requireth, *(3)* Lovingly, *(4.)* meekly, *Gal. 6. 1. Prov. 25. 12* *(5.)* With remembrance of what is praiseworthy in him, *1. Corinth. 1. 4, 10. Revel. 2. 2, 3, 4.*

Q. What duty do we owe to our neighbours in respect of his vertues?

A. (1) Commending him where he deserveth well, yet rather in his absence then presence, *1 Thessal. 5. 22.* *(2)* defending the good name of him, whose unblameable carriage is known unto us, by *1. Testimony, 2. Handwriting, and 3. Oath, if need require, Philem. 10, 11. &c.* *(3)* Not receiving idle, or false reports against our brother, *Psal. 15. 3. Prov. 25. 23. and 26. 20.*

Q. What

Q. What is the general sin forbidden?

A. All striving to procure, defend, and further our + own, and our neighbours credit: all unjust defence, wrongfull suspicion, accusation of our selves or others.

Expos. + Q. What are the special sins forbidden in respect of our selves?

A. Here is forbidden, (1.) An over, or underweening of the good things in our selves, Luke 18 9, 10, 11. Exod. 10, 13. Jerem. 1. 7. (2.) Bearing our selves above our worth, Phil. 2. 3. (3.) Boasting, Prov. 27. 1. (4.) Excusing our selves unjustly, 1 Sam. 15. 15. Gen. 3. 12. (5.) Debasing our selves, (6.) Dissembling that others may praise us, (7.) Procuring our selves an ill name.

Q. How do men procure an ill name?

A. 1. By walking indiscreetly or offensively, 2 Sam. 12. 14. Rom. 2. 23, 24. And. 2. by a needless lessening the good opinion others have of us, by bewraying our weakness; as want of learning, &c. to the carper.

Q. What are the inward sins against this Commandment?

A.

A short Catechism,

|| *A.* Here are condemned 1. Evil suspitions, *Matth.* 7. 1. 1 *Sam.* 1. 13. (2. Want of desire. 3. Care. And. 4. rejoycing in our neighbours good name, 1 *Pet.* 2. 1. (5. Rejoycing in his infirmities, 6. Contempt, Or 7. foolish admiration of others, *Acts* 12. 22. *Prov.* 27. 14.

Q. What sins of word be condemned?

A. 1. Unjustly renewing the memory of our neighbours crimes, which were in tract of time forgotten, *Prov.* 17. 9. (2. Calling good evil, or evil good, *Esay* 5. 20. (3. Flattery, *Prov.* 27. 14. *Job* 17. 5. (4. Forbearing to speak in the cause or credit of our neighbours, *Prov.* 24. 11, 12. and 31. 8, 9. (5. Rash censuring, *Matth.* 7. 1, 2.

Q. What sins of gesture be condemned?

A. 1. Nodding the head, 2. Winking with the eye, 3. Pointing with the finger, Or 4. any other vilifying or deriding gestures, *Mat.* 5. 22.

Q. How else do men offend against this Commandment?

A. 1. Speaking the truth with de-

fire

fire of our neighbours discredit, 1 Sam. 22. 14, 15. with Psal. 52 1, 2, 3. (2) Lifting to tale-bearers, Proverbs 25. 23. (3) Raising false reports, Levit 19 16. (4) Relating mens words to their disgrace, (5) Or contrary to their meaning, 1 Sam. 22. 9, 10. Mat. 26. 60, 61. (6) Spreading abroad flying tales, Pro. 26. 20, 21, 22. libels, false presentments and citations; (7) Giving false evidence, And (8) pronouncing false sentence, Lev. 19. 15, 35. Exod. 23. 6. Dent. 19. 16. Prov. 19. 5.

Q. What is forbidden in respect of our selves and our neighbours?

A. In respect of our selves and our neighbours, here is forbidden, 1. Lying, And 2. equivocating, Ephes 4. 25. Col. 3. 9, 10.

Q. What is the tenth Commandment?

A. Thou shalt not covet, &c.

Q. What is the general duty here commanded?

A. That we be truly & contented with our own outward condition, heartily desire the good of our neighbour, in all things belonging unto him, great and small, 1 Tim. 6. 8. 1 Cor. 7. 29, 30. Acts. 26. 29.

Expos. * Q. What are the special duties of this Commandment?

A. In this Commandment we are enjoined, (1.) To acquaint our selves with thoughts of good towards our neighbour, *Esay 32. 8.* 3 *John 2. Job. 31. 29.* and that which appertaineth to him; (2.) To rejoyce in the present good estate of our selves and our neighbours, *Psalme 34. 2.* and *119. 74.* and (3.) Chearfully to praise God for it:

Q. What is the general sin forbidden?

A. All thoughts of mind, wishes and desires of heart, and delightfull remembrances of evil against contentednesse, *Job 31. 22.*

Q. Is any man able to keep this Law?

A. Not perfectly: for the a Godly often fall, the most holy b fall b^t alwayes in their best actions: but the child of God ought, c may and usually doth d walk according to the Law sincerely, a *1 *Jan. 2. 26** b *Exod. 28. 36. 37. 38.* c *1 *John 2. 26** d *1 *King. 15. 5**

Expos. || Q. How is it proved that the obedience of the faithfull here is imperfect?

A. (1)

with an Exposition upon the same.

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An. (1) In the servants of Christ, there remains some root of bitterness, *Heb.* 12. 1. *Rom.* 7. 23. (2) The flesh lusteth against the spirit, *Gal.* 5. 17. (3) Their knowledge is but in part, *1 Cor.* 13. 12. *Psal.* 119. 18. their obedience therefore cannot be perfect, *Josh.* 6. 14, 15. *2 Sam.* 12. 9. *2 Chron.* 35. 22. *Luke.* 1. 20.

Q. How many waies do the godly offend?

A. 1. Often in the matter, 2. And in the maner of doing, *Josh.* 9. 14, 15. 3. Continually in the measure of duty, the most holy do offend, *Nehem.* 13. 22.

Q. Should nat a Christian omit doing of good altogether, seeing he cannot do it, in that measure that God requireth?

A. No, 1. But * with diligence and singlenesse of heart strive against corruption, 2. Look for the assistance of Gods spirit, 3. And labour to grow in grace, *1 Cor.* 7. 1. & *2 Chron.* 16. 9. *Phil.* 4. 13. *1 Pet.* 2. 2. and *2 Pet.* 3. 18.

Expos. Q. If sin cleave to the best works of the godly, how should they exercise

exercise themselves in well-doing?

A. 1. The sin, which cleaving to the work defiles it, is by all means possible to be avoided, *Mat.* 6. 1, 2, 3, 4. &c. *Psal.* 37. 27. 2 But the work it self is not to be forborn.

Q. *Why mst we not forbear the doing of good works, notwithstanding the corruption that cleaves unto them?*

A. (1) Because we have an absolute charge from God, to exercise our selves in all good works, *Esay* 1. 17. 1 *Pet.* 3. 11. *Coloss.* 1. 10. 2 *Pet.* 1. 5. (2) And a merciful promise, 1. That he will forgive the infirmities, which our corruption doth fasten upon them. 2. And favourably accept our sincere endeavour to walk in all holy obedience, though now and then we through weakness do step awry, *Job* 42. 7. 2 *Chr.* 30. 29, 30. *Esa.* 40. 11. *Cant.* 2. 14. *Num.* 23. 21. *Ezek.* 34. 16.

Q. *What means should a man use to grow in grace?*

A. 1. He must thoroughly examine his heart, 2. Judge i himself, 3. Watch over his heart at all times, in all places, occasions and conditions : 4. Redeeme the

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the || time, 5. Store his + heart
with good, 6. And preserve his
* faith, h Hag. 1. 5, 7. i 1 Cor. 11. 31.
k 2 Tim. 4. 5. Eph. 5, 16 1 Heb. 10. 35.
36, 38.

Expos. || Q. What is examination?

Ans. Examination is 1. A diligent,
2. An exquisite, 3. And an impartial
search of our hearts, thoughts, and
wayes, Lam. 3. 40. by the word of God,
Rom. 7. 7. as in his presence.

Q. What are the benefits of exami-
nation?

A. It is a means, 1. To prevent evil.
2. To procure good.

The Bene-
fits of it.

Q. What evils are prevented by ex-
amination?

A. It is a special means to preserve To prevent
from 1. Pride, 2. Security, 3. Hardness evil.
of heart, 4. And falling into sin, Heb. 3.
13. Psal. 4. 4.

Q. What good doth it procure?

A. (1.) It doth quicken to prayer, To procure
Gen. 24. 63. Psal. 19. 12. (2) It is a good
good step to repentance, Psal. 119. 59.
Hag. 1. 5. (3) It settleth in a Christian
course, Psal. 39. 1. (4) It provokes for-
ward in godliness, Psal. 119. 59, 60.

(5)

(5) And it makes us charitable toward others, *Gal. 6. 4.*

Q. What is it to judge a mans self?

A. To judge a mans self, is to passe an impartial sentence against himself, agreeable to the word of God, according to the measure of that iniquity which by examination he findeth in himself, *Ezek. 16. 61. and 20. 43. Dan. 9. 8. Luke 15. 18. 19.*

Q. What benefits come thereby?

A. (1.) This awakeneth the heart, *Ezek. 36. 31.* (2) It maketh us afraid of sin, *Gen. 39. 9.* (3) It spurreth us to sue to the throne of grace, *1 King. 8. 38.* (4) And it preventeth the judgement of God, *1 Cor. 11. 31.*

Q. What is watchfulness?

A. Watchfulness, is 1. A narrow, 2. A careful, 3. And a continual keeping, observing, and over-seeing of our hearts and all our ways, *Prov. 4. 23.*

Q. How is watchfulness necessary?

A. It is (1) Exceeding necessary, because 1. Of our selves we are apt to erre, *Psal. 59. 10.* 2. And have many occasions besides to draw us away from godliness, *Luke 14. 18, 20.* (2) And it is

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exceeding profitable.

Q. How may it appear to be profitable?

A. It is profitable, (1) To prevent or withstand Satan, 1 Pet. 5. 8. Mat. 26. 41. (2) To keep under lusts, (3) To avoid and cut off strayings and wandrings of minde and life, 1 Tim. 4. 5. 1 Cor. 16. 13. Psal. 101. 2. (4) To keep the heart in good order, (5) And to eschew dangerous, 1. Decays, 2. Falls, 3. And discomforts, which otherwise men shall run into, 2 Sam. 11. 2. 1 Tim. 2. 14. 2 Corinth. 11. 3.

Q. What is it to redeem time?

An. To redeem time, is so to husband it, that every moment thereof may be spent for our best advantage, Eph. 5. 16. 2 Cor. 11. 3.

Q. Why is time to be redeemed?

An. 1. Because Time is a precious thing, 2. Being lost it is unrecoverable, though God may pardon it to the penitent, Esay 1. 16, 18. Therefore we must redeem it.

Q. What time is to be redeemed?

A. 1. The time of youth, Eccles.

12. (2.) Of the Gospel, 2 *Corinth.* 6. 2.
 (3.) The Sabbath, *Exod.* 20. 10. (4.) The
 time of sickness. (5.) Of health, (6.) And
 the time of vacancy from businesse
 in our callings, &c. *Luk.* 19. 42. *John*
9. 4. *Gal.* 6. 10 *Prov.* 10. 5.

Qu. *Why must the heart be stored
 with good?*

† *An.* Because when mans heart is
 emptied of evil, it will quickly gather
 filth again (as garments will dust,) un-
 less it be fraught with good, *Mat.* 12.
 43, 44 45.

Quest. *Why must faith be preser-
 ved?*

* *A.* Because if faith decay in us,
 (as needs it must, unlesse it be carefully
 stirred up, preserved, and exercised,
2 Tim. 1. 6) godliness must needs wi-
 ther, *1 Tim.* 1. 5.

Qu. *Why must godlinesse wither if
 faith decay?*

A. Because (1) Faith is the victo-
 ry whereby we overcome the world,
1 John 5. 4 (2) Thereby we wrestle
 against sin, by the Almighty power of
 Jesus Christ, *Gal.* 2. 20. (3) And our
 lives must needs be full, 1. Of doubt-
 ings

2. Or security, 3. Drowned with carnal delights, 1 Kings 11. 4. and sensual pleasures, (4) The word will lose its efficacy, Heb. 4. 2. (5) And the exercises of religion their sweetness, if with decay.

Quest. *How is faith to be preserved?*

A. To the end that faith may be preserved, we must, (1) Value it above Gold and Silver, 2 Peter 2. 1. (2) Often meditate upon the 1. Sweetness, Psalm 119. 103. and 139. 17. 2. Constancy, Revel. 1. 5. 2 Corinth. 1. 20. (3. And perpetuity of the most precious and free promises, which are the grounds of faith, Hos. 14. 5. Ezek. 36. 22. (3) We must walk according to the rules thereof, (4) Learn to exercise it, living thereby, Hebr. 10. 38. Romans 1. 17. (5) And 1. Sincerely, 2. Constantly, 3. And Conscionably use all those means, whereby faith is wrought or nourished.

Q. *How else?*

A. 7. We must take in unto him the whole Armour of God, And with a care, uprightness, and

and constancy, use the means of
grace befoze prescribed, in one or
state as well as another, in Eph. 6.
13, 14. in Prov. 2. 3, 4, 5. Col. 4. 2. o Job
27. 10.

Expos. || *Q. Why must a Christian
take unto him the Christian armour?*

A. Because all Christians are called
to be souldiers, Rev. 12. 7. to fight under
Christ Jesus their Captain.

*Q. Against what enemies must we
fight?*

A. Against, (1.) The flesh, Rom. 8. 13.
(2) The world, 1 Joh. 2. 10. (3) And the
Devil, 1 Pet. 5. 8, 9.

*Q. What are the properties of this
enemy?*

A. He is (1) Spiritual, (2) Subtile,
(3) And a malicious enemy, Eph. 6. 12.
Rev. 20. 2. Mat. 13. 28, 29. (4) That
can never be appeased: they had need
therefore take unto them the whole ar-
mour of God.

*Q. What is implied in this, that we
must take unto us the Christian ar-
mour?*

A. We must 1. Daily put it on, 2.
Continually keep it on, 3. And at all
times have it ready for use.

Q. For

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Q. For what end must it be put on?

A. 1. To repel, 2. And to quench the
every darts of the Devil.

*Q. What are the parts of this ar-
mour?*

A. The parts of this armour are, 1.
Sincerity, 2. Love of righteousness, 3.
The Gospel, 4. Faith, 5. Lively hope, 6.
And the word of God, Eph. 6. 14, 15, 16,
17, 18.

Q. How is it kept on?

A. It is kept on, 1. By earnest pray-
2. by Watchfulness, 3. And by holy
meditation.

*Q. What priviledges doth God af-
ford unto his children in this life, who la-
bour according to his will to grow in
grace?*

A. || 1. They may be assured
of his favour, and 2. Fatherly
care over them, 3. The direct
influence of his Spirit, 4. Their
growth in || grace, and 5. Per-
severance to the end. || 1. Josh. 3. 14.
|| 4. 13. John 1. 12. || 1 Tim. 4. 10.
|| 10. 30. || Psal. 143. 10. || Col. 1. 9,
|| Phil. 1. 6.

*Expos. || Q. What is to be observed
touching the enjoying of these privi-
ledges?*

A. It

A. It is first of all to be observed that none of these priviledges can be enjoyed without great strife and labour, 1 Cor. 16.30.

Q. What assurance of Gods favour may be obtained?

† *A.* 1. Not onely some uncertain hope, or dim sight of Gods favour, But assurance thereof may in this life be obtained, Job 19.25. 2 Cor. 5.1. 2 Tim. 4.8. and 1.12.

Q. How is that proved?

A. Because 1. The Scripture exhorts us to make our calling and election sure, 2 Peter 1.10. 2. It layeth many sufficient grounds of assurance, 1 John 4.13. and 3.14. Philip. 1.6. 3. And proposeth divers examples of them, who have attained thereunto, Rom. 8.34,38,39. Luke 2.29. Hebr. 11.9,10.

Q. How may it appear that this is a rare priviledge?

Ans. This is a rare and precious priviledge, 1. Because it may constantly be enjoyed, 2. With an increase thereof, Hos. 13.14. Mal. 3.6. 1 Thess. 4.1,10. (3. It is alwaies accompanied with joy unspeakable, and sweet contentment

ment, Cant. 1. 1. Psal. 4. 6, 7. John 8.
1 Peter 1. 8. (4. The longer it is pos-
sessed, the sweeter it is.

Quest. Is not Gods favour most sweet
when it is first apprehended?

Ans. Dainty meats may become
nauseous, but we cannot surfeit of Gods
favour, Psal. 17. 15.

Q. What particulars are compre-
hended in this, that God would have
his children assured of his fatherly
care?

Ans. God would have his chil-
dren know, (1) That in every state
he will save and uphold them, Psalm
10. and 32. 6, 7. even when his
wrath doth burne against his ene-
mies, Esay 33. 4, 5, 6. and 27. 7, 8.
(2) That he will teach them the
good way, which they ought to
follow, Psalm 25. 12, 14. Prov. 3. 3.
(3) That he will give his Angels
charge over them, (4) And carry
them in his bosome, Psalm 91. 11, 12;

Q. How may they be assured of his
fatherly care?

A. The amiable, sweet and com-
fortable titles, that Christ giveth
to

to his Spouse, calling her 1. My love, 2. My dove, 3. My sister, 4. My Spouse, 5. My undefiled, doth shew what great regard he hath of every Christian, Cant. 1. 8, 6 and 2. 14. Deut. 33. 12, 27, 28, 29 Cant. 7. 6.

Q. How may it be proved that the faithful may assure themselves of the growth in grace?

A. || Because (1) The servants of Christ are exhorted, and commanded to grow in grace and godliness 1 Thess. 4. 1, 10 Col. 1. 10. (2) There are patterns of holy men left unto us in Scriptures, that have grown rich in wisdom and holiness, Rom. 12. 19.

Q. If God command us to grow in grace, how doth it thence follow that we may be assured of it?

A. What God commandeth in the Gospel, that Christians should believe, he will enable them to do, John 6. 63, John 5. 3.

Q. If others have grown rich, is this any assurance to us?

An. What ordinary graces any of the faithful did obtain, the same may all the faithful look for, Zach. 12. 10.

h. 44. 2 Pet. 1. 1. If it be for their good,
m. 8. 28.

Q. How is that proved?

Ans. Because (1.) They are all under
the same covenant, (2.) Have the same
redeemer and Sanctifier, (3.) And have
the same promises made unto them. 2
Cor. 6. 18. 1 Tim. 2. 5, 6 Ephes. 4. 30-
nd 2. 12.

Q. What other priviledges doth God
ford unto them?

Ans. (6) They are || 1. Kept;
from, 2. Comforted in, And 3.
liberated out of many troubles
(7) Taught to use all estates
right, (8) Preserved from
soul offences, (9) Enabled to
rise again, if they b fall, (10)
instructed to live godly, (11) And
made c possession * of the word,
in Psal. 32. 10. Acts 16. 27. x Prov. 11. 8.
believe Lam. 3. 27. Phil. 4. 12. 2 Luke 1. 6.
63. Psal. 37. 23, 24. b Eph. 2. 10. c Luke.
15.

is this Expos. || Q. How are the godly
red from the troubles that others run

any one? A. 1. The godly shun the sins which
others follow with greediness, Gen.

Eph. 2. 3. 39. 9.

39.9 and 42.18. *Neb.* 5. 15. *Job* 31. 1.

(2) They order their affairs with godly wisdom, *Acts* 23. 6. and 22. 26. and 18. 11. with 19. 37. (3) And they foresee the evil to come, and hide themselves, *Prov.* 22. 3. and 26. 12. therefore they are preserved from many troubles that others fall into.

Q. Do not the godly oft run into many troubles from which they might be free?

A. For want of care and watchfulness, they often draw no small grief upon their heads, from which they might be free, if they would carefully subdue they passions, and look unto their ways, *Cant.* 5. 2, 3, 4, 5, 6. *2 Sam.* 11. 2, 3. *Psal.* 51. 8.

Q. How are the godly taught to use prosperity?

A. In prosperity the godly are taught, (1.) To edifie themselves, *Alti* 9. 31. (2.) To walk in meekness, (3.) Lowliness, (4.) Fear, (5.) Comfort of the Lord, (6.) And be doing good, *Job* 14. 15. 21.

Q. How are they taught to use adversity?

An. In adversity, they are taught

1. To

(1) To be humble, (2) Patient, (3) To pray, 1 Pet. 5. 6. Job 1. 22. Psalm 39. 9. and 30. 7, 8. (4) To grow out of love with this world, 2. Corin. 5. 1, 2, 3, 4. (5) To prize the Lords favour, Psalm 73. 26, 28 (6) To cleave close unto God, Esay 10. 20. (7) To examine their hearts. And (8) to reform their ways, Lam. 3. 40. Zeph. 2. 1. Esay 27. 9.

Q. How are they taught to use their callings?

A. In their callings they are taught (1) To take trial of their 1. Wisdom, 2. Faith, 3. Sincerity, 4. Love of righteousness, and 5. Patience; (2) And to go about the same, with hearts affecting the things that be above, Psalm 112. 5. Gen. 31. 38, 39, 40. Galathians 5. 22. Gen. 17. 1, 2. Zach. 8. 16. Luke 21. 19.

Q. Be not the godly sometimes overtaken with reproachful evils?

A. If the godly be overtaken with some reproachful evil, Gen. 9. 21. and 19. 33. it is (1) Not ordinary, Rom. 8. 1. 2 Corin. 5. 7. but for a time, Psalm 37. 34. (2) When they have
Y cast

cast off their armour, and neglect their watch 2 Sam. 11. 1, 2. Matthew 26. 40 41.

Q. Why doth the Lord suffer them to fall?

A. The Lord suffers them to fall, 1. To let them see their weaknesse, 2. To correct their carelesnesse, 3. To cure in them pride of heart, and contempt of others: And 4. he orders their slips for the 1. Glory of his great Name, 2. For the comfort of the weak, 3. And for the good of the party fallen; after that by repentance he is risen again.

Q. How is it proved that the righteous may be assured of their perseverance?

|| *An.* (1.) The righteous may fall, but the Lord will not suffer them to perish, John 10. 28. (2.) Christ hath prayed for them, John 17 20. Luke 22 32. (3.) The immortall seed abideth in them, 1 John 3 9. (4.) The spirit of God doth quicken them, Rom. 8. 2, 11. so that afterward they take heart and courage again to fight against sin and Satan.

Qu. Are not the godly sometimes thrown down?

A. Yes: but they can never be utterly vanquished, though for a time they be thrown down, 2 Cor. 4. 8, 9. Mat. 16. 18.

Q. How are the faithful instructed to live godly?

† A. If the faithful seek unto the Lord, he will teach them with 1. Delight, 2. And with comfort to live godly in all places, and callings, Prov. 2. 3, 4, 9. Esay 30. 21.

Q. Do they not finde much rebellion in themselves?

A. They do finde the flesh rebelling against the Spirit, Gal. 5. 17. Psal. 42. 5, 11.

Q. Why?

A. (1.) That they might not trust to themselves, but in the Lord, Prov. 3. 5, 6. (2) That they might no longer live, then finde need to pray, Lord strengthen me, 1 Thess. 5. 17. (3) That they might be thankful to God for the mercies they have received, Psal. 54. 6, 7. (4) That they may not triumph before the victory, nor walk

in security, as though they had no enemy, 1 *Pet.* 5. 8, 9 And (5) that by how much the fight is more, 1. Painful, 2. Sharp, 3. And difficult; by so much the victory should be the more, 1. Delightful, 2. Sweet, 3. And glorious, *Rom.* 16. 20. *Rev.* 12. 10.

Q. What is it to possess the word?

* *A.* The word of God is possessed, when it is 1. Received truly as our own. And 2. is kept and laid up safely, as a treasure in our minds and hearts.

Q. Why is the word to be laid up in the heart?

A. So that we may have it in readiness 1. For our direction, 2. For our comfort. And 3. to rule over us with an holy and universal sovereignty, *Luke* 2. 51. *Col.* 3. 16, 17. *Psal.* 119. 111, 112. 33, 34.

Question. Do all the godly, or any at all times, enjoy all these privileges?

A. No: some are ignorant of them, not believing, or at least faintly believing that there are such; others are careless, who

Ignorance.
Unbelief.
Not prize

prize

p2tze them not, and so take not 4. Idleness.
pains for these things, as they
ought.

Quest. What other hinderances do
deprive Christians of these priviled-
ges?

A. d Inordinate passions, as 5. Inordi-
fear, anger, self-love, p2ide, love nate passi-
of pleasure, cares of the world, ons.
and earthly incumbzances; and 6. Covet-
inconstancy in good Duties: ousness.
temptations also to distrust do 7. Incon-
keepe under many, d James 4. stancy in
good.
1, 2, 3. 8. Tempta-
tion.

Question. How should a man bri-
dle and reform these unruly passi-
ons?

Answer. Let 1. Him highly e-
steem a Christian life, 2. Pray
earnestly, 3. Set himself most
against the corruptions that be
strongest in him, 4. Shun the
occasions of sin, 5. Hide the
c Commandment in his heart,
6. And apply f the death of
Christ for the killing of corrup-
tion, c Psalm 119. 51. f 1 John
5. 4.

Q. How may a man overcome his temptations to distrust?

A. 1. He must not give credit to Satans suggestions against Gods truth, 2. But consider of Gods h || 1. Power, i 2. Goodnesse, k 3. Unchangeablenesse, 4. Former mercies, 5. And free, m grace in giving us his son; † so that weaknesse, unworthinesse, want of feeling comfort, should not dismay him, g Mat. 4. 3, 4. h Mat. 8. 2. Esay 40. 28. i Psal. 51. 12. k Jer. 31. 3. l Psal. 77. 11. m Rom. 5. 8 9.

Expos. || Q. How are we to consider of Gods power and love?

A. That God is in power all sufficient, so that he can help us, Eph. 3. 20, And in love, everlasting, John 13. 1. 2 Thess. 2. 16. Jer. 31. 3.

Q. What use are we to make thereof?

A. Seeing that he hath once loved us, we may be assured that he will never leave us, Phil. 4. 19.

Q. To whom doth God give Christ?

† A. 1. God gives Christ to them (1) That are lost in themselves, Esay 61.

61.1, 2. *Mat* 9.12, 13. And (2.) the weak as well as the strong are partakers of his merits, *1 John* 2.1.

Q. Have not Christians reason to doubt in respect of their weakenesse?

A. Strength of grace in us, and soundnesse of a Christian conversation, is not the root of comfort; neither should weakenesse, or unworthinesse in us breed doubting of our salvation, *Heb.* 10. 22.

Quest. What is the ground of comfort.

A. The ground of all comfort is, that God of his free grace hath given his Son to us miserable sinners even to as many as beleeve in him, *1 John* 2. 2. and *John* 3. 16.

Qu. Can the weake faith lay hold upon Christ?

An. The weake faith doth lay hold upon Christ, 1. As truly, though 2. Not so comfortably as the strong doth, *1 Joh.* 2. 12, 13, 14.

Qu. What else must be done?

An. 3. Consider what promises the Lord hath made, to keep and uphold us, 4. What o' encouragements

ments he hath given us to believe;
 || 5. And how acceptable a thing it is
 that we should so do, n Mat. 16. 18.
 Luke 22. 32. o 1 John 3. 23. p Matth. 8.
 10. and 15. 28. Rom. 4. 20.

Expos. || Q. *What encouragements
 hath God given us to believe?*

A. (1) God commandeth, perswa-
 deth and intreateth the thirsty and
 burdened to believe, (2) God hath
 bound himself by covenant unto them,
Esay 43. 25. (3) He hath sealed it by the
 Sacraments, (4) And confirmed the
 same by oath, *Gen. 22. 16, 17. Psal. 105.*
9. Luke 1. 73.

Q. *What if our misery be deep?*

A. The deeper our misery is, the
 more we glorifie his name by resting up-
 on him for succour, *Psalme 22. 1. Rom. 4.*
18, 20.

Q. *What other things are to be lear-
 ned, for the overcoming of these tem-
 ptations?*

Ans. 6. We must judge our
 selves q not by present + feeling,
 or by our own r discerning the
 fruits of grace, but by that which
 we have felt, and the r fruits

De ; grace which appear to others
ts p Psalm 116. 11. Psalm 13. 1. r Psalm
18. 1. 10. f Psalm 77. 11, 12. t 2 Corinth.
th. 8. 10. 11.

Expos. † Q. Why must not a Chri-
stian judge himself by his own feel-
ing?

Answer 1. Because a man may
have faith, that feels no comfort ;
And. 2. grace, that sees not the
fruits of grace, Psalm 22. 1. and 77.
8, 9.

Q. Why may a man that hath grace
feel no fruits thereof?

An. (1) Because the soul is some-
times sick, Ezek. 34. 4, 16. Cant. 3. 5.
(2) And sometimes in a swoond ;
Cantic. 5. 6. (3) Sometimes we judge
amiss of our estate, Psal. 116. 10, 11.
and 77. 10.

Q. How do we judge amiss of our own
estate?

A. 1. By observing what motions
we have to evil, but not how we resist
them ; 2. By supposing we have no
grace.

Q. Why do we then think we have
no grace?

A. Be-

A. Because we have not 1. What grace we desire, 2. Or because we find not our selves at all times alike afflicted and comforted, or else 3. Because we want what others have, or we conceit them to have.

Q. How is this trial erroneous?

A. Because God gives not all graces to one man nor to all in the same measure, Eph. 4. 7. Zach. 12. 8.

Q. What other things occasion this mistaking?

An. 1. It is the property of men in affliction, to admire small things in others, and deny great and many graces in themselves: 2. Likewise the vastness of desire causeth that which is much in comparison, to seem nothing; And, 3. Satan works upon the timorous disposition of some.

Q. How doth Satan work upon the timorous disposition?

A. 1. He perswades them that they have fearfully consented to those suggestions, which they alwaies abhorred, and in which they never took delight, 2. Or that they wilfully offend when some sinful motions arise in their hearts:

Wh^oarts ; to which they do not con-
e fin^{it}, but which they resist, praying
e aff^{ect} God for forgivenesse and assist-
because
recon^{ce}

Q. Is there any other reason of our
staking?

A. Yes, because we in temptation
ant. one grace, which accompanies
e meath, to wit, joy, *Joh. 8. 5, 6. 1 Pet. 1. 8.*
e conclude that we have no faith at

Qu. Doth not joy ever accompany
ith?

A. Faith and joy be not insepara-
grace companions, *Joh 13. 15. Heb. 11. 1.*
al. 77. 2, 3. the violence of temptati-
ch in hindring the sense of mercy, when
nd. 3. God doth with-hold comfort. For which
dispo-^{ses}, we must not overmuch trust
ur selves, or credit our feeling, but give
their credit to the testimony of the godly and
ithful.

Q. What may be a further help be-
e?

A. 7. It is good to examine our
earts, and use the advice w^o of o-
ers ; but we must know w^hat
at groaning after, and labour-
ing

ing to rest our wearied souls upon the promises of grace, being never satisfied until our doubtfulnes be removed, will bring a good end u Psalm 4. 4. w 1 Theff. 5. 14. x Mat. 11. 28.

Expos. * Q. Why should a man examine his heart in that case?

Ans. Because God withholdeth or with-draweth comfort sometimes 1. By reason of some secret sin, not yet repented of; 2. Or he suffereth Satan to buffet us, that we might more seriously repent of some corruption. Job 40. 3, 4, 5, 6. with 42. 6. 2 Corin. 12. 7.

Q. What doth God teach us by such temptations?

A. Hereby the Lord doth 1. Correct our not prizing comfort at a high rate, Cant. 5. 3, 4, 5. And 2. our forgetfulness to praise him for it.

Q. In what manner must a man try himself?

A. We ought wisely to make trial of our waies, 1. Neither sparing any sin, 2. Nor censuring that to be sin which is just and lawful, 3. Nor making

g leight account of any sin : 4. Nor
calling our repentance into questi-
because 1. Either some things have
en amiss, 2. Or we have not attained
perfection.

Q. Do the fruits of the spirit alwaies
appear in the faithful ?

Ans. No : They are y obscured
In our first * conberston, 2. In
days || of 2 security; 3. When we
leave our first love, 4. In time
b temptation * or some || relapse
into sin, y Luke 5. 37, 38. 2 1 Cor.
1. a Rev. 2. 4. b Psal. 6. 1, 2, 3. c Psal.
10.

Expos. * Qu. Why are the graces
the spirit obscure in our first conver-
on ?

Ans. (1.) Because at our first conver-
on we are as new born babes who
ave the truth of mans nature, but
e perfection of it groweth with
1 Corinth. 3. 1. Heb 5. 13. (2) Our
nowledge is small and confused,
Psalms 73. 22. and 119. 33, 34, 100,
(3) Our sight of Gods love is dim,
(4) Many doubts arise in our minds,
ke 24. verse 38. Because of our
weak-

weakness and unworthiness, (5) Many lusts are untamed, (6) We are unexpected to put on, or wear the Christian armour: and therefore are oft: foyled by our adversaries.

Qu. Do not some Christians more plentifully abound in the graces of the Spirit at their first conversion?

A. Some few at their first conversion abound in the fruits of the Spirit more sensibly, that they might be prepared for some future combates, wherein God will set them forth to be examples to the weak.

Q. What is the reason why our joy is afterward diminished?

A. If our comfort and joy that we felt in our first conversion be diminished, it is either by reason of 1. Security, 2. Or temptation, 1 Sam. 11. 2, 3. &c. with Psalm 51. 10. Psal. 77. 8, 9, 10.

Q. Why are the graces of the Spirit obscured in the daies of security?

A. Because 1. Good ground will bring forth weeds if it be not tilled, and fire will die if it be not blown; so the graces of Gods spirit will decay

if they be not stirred up by prayer,
ding, &c. 1 *Cor.* 5. 19. 2 *Tim.* 1. 6.
and 2 lusts, worldliness, and drowsiness,
will creep upon the best, and over-
ow them, if they be not diligent to keep
them under, and root them out, *Luke*
34, 35, 36.

Q. Why is grace obscured when we
love our first love?

A. || Because as our love to God doth
decay, so the sense and feeling of Gods
love to us, doth die and decay also, *Rev.*
45.

Q. What evils follow the abatement
our love to God?

A. When our love to God is aba-
ted, (1) The spirit of God, which is
the comforter of the heart, and the
riser up of that joy which passeth
understanding is grieved, *Eph.* 4. 30.
(2) Our faith is weakned, 1 *Tim.*
5. (3) Our prayers must needs
be told and faint, (4) We must needs
be dull, heartless, and uncheerful, e-
ven a burden to our selves, (5) And
backward to any holy duty, *Psal.* 119.

Q. Why so?

A. Be-

Ans. Because love is the wheel of the soul, and first affection, Deuter. 6. 5. Matth. 22. 37. and if that be disordered, no other can be of a right temper.

Q. Why are graces obscured in time of temptation?

* *Ans.* Because in the time of temptation, 1. The minde is full of disorder and confusion. And. 2. the heart, in fear, Exod. 6. 9. Psalm 77. 2, 7, 8, 9, 10. as the aire is troubled in a tempestuous season.

Q. Why so?

Ans. 1. Many mists being cast between the eye of our understanding and the promises of God, as clouds that obscure the Sun: 2. Satan having then leave to try and buffet us.

Q. What is the benefit that comes by temptations?

A. By temptations, (1) We are fitted to grow in grace, Psal. 32. 4, 5. (2.) Thereby also the graces of Gods spirit in us are tried, Rom. 5. 5, Jam. 1. 2, 3. (3.) But it is no fit season for us to discern or judge of them.

Q. Why is grace obscured in time of some relapse?

|| *A.*

|| *Ans.* When corruption getteth ground, grace must needs be weakened, for these two are opposite the one to the other.

Q. How should a man recover out of a relapse?

A. 1. By speedy & consideration of what he hath done, 2. Renewing his repentance with sorrow and shame, bewailing his sin before God, 3. Reforming his life, and 4. Laying hold upon the promises of mercies, & Revel. 2. 5. & Jer. 31. 18, 19.

Expos. † Q. What grounds be there why such as have fallen into gross sin after repentance, should not despair?

A. Such as have fallen into some gross sin after repentance, must not utterly despair, 1 John 3. 23. Esay 55. 1. Matthew 11. 28. For (1) The Prophets call upon wicked revolvers from God, to repent, and promise them pardon, Esay 1. 18. Jeremiah 3. 1, 12, 13, 14, &c. (2) And in the Law sacrifices were daily offered, not onely for ignorance, Leviticus 5. 15, 16, but

Z

but for sins, committed willingly, and against conscience, *Leviticus* 6. 1, 2, 3.

(3) We are commanded daily to pray for remission of sins without exception, *Luke* 11. 4. (4.) No sin is unpardonable, but the sin against the Holy Ghost, *Matth.* 12. 31, 32. *Mark* 3. 28, 29. from which a man that sins grossly after repentance may be free.

(5) God is able to heal the latter wound which sin makes, as well as the former, *Hos.* 14. 4. (6.) Without Christ no offence can be forgiven, and in Christ all offences may be done away, *1 John* 1. 7. (7.) Mercy in us is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God: If by his commandment man must forgive his brother seventy times seven times, will not he forgive them that humble themselves before him? *Matthew* 18.

21, 22.

Q. What priviledges do the godly enjoy as soon as this life is ended?

A. 1. Their glory then begins, for their bodies remain || in the first grade, as in a bed of spices; 2. And their souls being perfectly freed

g freed † from sin, are receiv'd in-
to heaven, to the beholding h of
God and Christ immediately, f i
Theff. 4. 15. g Rev. 14. 13. h Matth. 5. 8.
i Cor. 13. 12.

Expos. || Qu. *Wherein stands the
happines of the Saints, in respect of their
bodies when they be separated from their
souls?*

An. Death separates the soul from
the body, but it doth not separate the
soul or body of the godly from Christ,
Rom. 8. 38, 39. i Cor. 3. 22. and 15.
54, 55, 56. Phil. 1. 21. for when the bo-
dy lieth in the grave, and is dissolved
into dust, it is yet united unto Christ,
John 15. 5. Eph. 5. 30. and doth expect
and look for a future and glorious change,
i Cor. 15. 38, 42, 43, 44.

Q. *Wherein stands their happines in
respect of their souls after this life, above
what they had in this life?*

† A. 1. From the guilt and domi-
nion of sin, the godly are delivered in this
life, i John 1. 9. but not from all stain
thereof.

2. But after this earthly tabernacle
is laid down, they are 1. Delivered
Z 2 from

from all sin, sorrow, and care, *Rev.* 21. 4, 27. And. 2. are received into heaven to be with Christ, injoying the glorious presence of God, *1 Thess.* 4. 16, 17.

Qu. How do the Saints see God in heaven?

A. They see him, not by faith obscurely, *2 Cor.* 5. 7. as it were thorow a glasse, *1 Cor.* 13. 12. as the Saints do in this life, but by sight, and face to face, immediately, or without means, *Psal.* 17. 15.

Q. If this be the state of the godly, what shall become of the ungodly?

A. Their bodies shall rot in the * grave, and their souls are judged untow everlasting woe, *1 Gen.* 3. 19, & *Luke* 16. 22, 23.

*Expos. * Q.* Nothing befalls the bodies of the wicked, which befalls not the bodies of the godly; how then is their rotting in the grave a curse?

A. Death is a curse to the wicked, *Gal.* 3. 10, 13. with *John* 3. 16. and so is their rotting in the grave, because they are not in Christ, *2 Cor.* 5. 17. though to the senses there is nothing befalls the bodies

bodies of the wicked, which befall
not the bodies of the godly, Ec-
cles. 9. 2.

Q. Shall not the wicked rise again?

A. The wicked shall indeed rise a-
gain, but it is to further condemnation,
John 5. 29.

*Q. When shall the happiness of the e-
lect be consummate?*

A. At the dreadful day || of judge-
ment, and the general resurrection,
Psal. 17. 15.

*Expos. || Q. How doth it appear that
the happiness of the elect is not consum-
mate till the day of judgment?*

A. Because 1. The soul in heaven
doth retain a natural desire to be united
to the body, 2. Neither can the happi-
ness of the soul be every way compleat and
perfect without it.

*Q. What degrees be there of the hap-
piness of the elect?*

A. Of the happiness of the elect, there
be three degrees; one at their first con-
version, Matth. 5. 3, 4 5. Psal. 32. 1, 2.
the second at death, Apocal 14. 13. the
last and most perfect at the day of judge-
ment, 1 Thess. 4. 17.

Quest. Who shall be judge at that day?

A. Christ † the Lord and King of the Church, I who shall come in a most glorious and visible manner, in descending from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God, most royally attended with innumerable multitudes of mighty Angels, 1 Acts 10. 42. and 17. 30. in 1 Thess. 4. 16. in 2 Thessal. 1. 7.

Expos. † Q. Is not the power of judging common to the Father, Son, and holy Ghost?

A. 1. The decree of judging and judiciary power, is common to Father, Son, and Holy Ghost, Genes. 18. 25. 2. But the visible act, promulgation, and execution of judgement belongeth to Christ our Mediatour, as God and man, Acts 17. 13. John 5. 22, 23. Rom. 14. 10, 11, 12.

Q. What comings of Christ doth the Scripture mention?

A. Two. 1. His first coming, which was to work our Redemption, when he was judged. 2. His

3. His second appearing, when He shall come to judge.

Q. To what special office doth this belong?

A. This is the last act, and accomplishment of his kingly office, 1 Cor. 15. 25, 26, 27.

Q. When shall Christ come to judgement?

A. He will most surely come, but the time is unknown, that we might ever p watch, and pzeare for his coming, o Matth. 24. 37. p verse 42.

Q. Whom will he judge?

A. He elect and q chosen, and all their enemies, both evil r Angels, and wicked men, q 2 Corinth. 5. 10, r 2 Pet. 2. 4. Jude 6.

Q. Seeing many of Gods elect people, and wicked men are rotted in their graves, how can they be judged?

*A. The very same s bodies in substance * that at any time died, shall by the power of God be raised up, and their souls be united to them inseparably to abide together for evermore, s 1 Corinth. 15. 42, 43, 44.*

Expos. * *Q. Why must the body rise again?*

An. Because justice requireth, that the same bodies which joyned with the soul, in working good or evil in this life, should be raised up to share with the soul at the day of the Lord, *Rom 2.5,6.*

Q. What are we to believe concerning those who shall be found alive at the coming of Christ?

A. They shall be changed in the twinkling of an eye, and so presented before the judgement seat of Christ, *1 Cor. 15. 51, 52.*

Expos. || *Q. By what means shall quick and dead be gathered?*

A. The means whereby quick and dead shall be gathered to judgement, are (1.) The powerful voice of Christ, *John 5. 28.* (2.) And the Ministry of Angels, *Matthew 13. 40, 41.* (3.) The brute and senseless creatures surrendering up their dead, *Revelations 20. 13.*

Qu. In what manner shall he judge them?

A. **Openly & Strictly, &c.** Both in respect

respect of the u persons judged,
And the things for which, but
yet he shall judge most w righte-
ous judgement, u 2 Corinth, 5. 10. &
Acts 17. 31.

Expos. † Q. Who must appear?

A. Every man must appear in his own
person before the Judge, Romans 14. 12
Rev. 20. 12.

Q. What account must every man
give?

A. He must give an account, 1. Both
generally as a man, or a Christian. And
2. specially as a Magistrate, Minister,
Master, Servant, &c.

Q. For what things must men give
account?

A. 1. For all the things which they
have received of the Lord, And 2.
for all the things which they have
done; even all thoughts, words, and
actions, Job 34. 11. Psal. 62. 12. Prov.
24. 12. Ezek. 33. 20. Rom. 2. 6. 2 Co-
rinth. 5. 10, 11. 1 Pet. 1. 17. Apocal.
32. 12.

Q. What use are we to make here-
of?

A. We should therefore be, 1. Con-
scionable,

A Short Catechism,

scionable, 2. Patient, 3. And watchful, taking care that all our actions here be approved by the word of God, 1 *Thessalonians* 4. 18. 2. *Peter* 3. 11, 14.

Q. What shall be the issue of this judgment to the wicked?

A. Everlasting x perdition from the presence of the Lord, to all those who ignorantly or wilfully condemn the Gospel, x 2 Thess. 1. 7, 8, 9.

Q. What shall be the issue hereof to the godly?

*A. Clear * vision of y God and Christ, endless z communion with them; everlasting a peace and glory, both in soul and || body, in fuller measure than the heart of man can now apprehend, or any of the Saints enjoyed before, y 1 John 3. 2. z John 17. 24. Phil. 1. 23. a Mat. 25. 34.*

*Expos. * Q. What is spiritual or supernatural blessedness?*

A. Spiritual or supernatural blessedness of the Saints, is the immediate fruition of the 1. Chief, 2. Perfect, 3. Suf

With an

*3. Sufficien
good, ever
5. 8. with
25. 34.*

*Quest. W
self to be en*

*A. Of h
give himsel
2. Loved, a
enjoyed by*

*Q. Wha
is enjoyed?*

*A. The
joyed, is 1.
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*Quest. A
God?*

*A. The
immediate
Christ, A
goodness,
33. 20. 1
1 John 3. 2.*

*Quest.
him?*

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Sufficient, And 4. unchangeable
od, even God in Christ, *Matth.*
8. with 19. 17. 1 *Theff.* 4. 17. *Mat.*
34.

Quest. What moves God to give him-
f to be enjoyed of the Saints?

A. Of his meer goodness he doth
ve himself unto his Elect, to be 1. Seen,
Loved, and. 3. Possessed, that is, to be
joyed by them.

Q. What are the means whereby God
enjoyed?

A. The means by which God is in-
joyed, is 1. The understanding, 2. The
will, 3. And the affections.

Quest. How doth the minde behold
d?

A. The minde 1. Clearly, 2. And
mediately doth behold, 1. God in
Christ, And. 2. his exceeding glory and
goodness, as it were face to face, *Exod.*
20. 1 *Cor.* 13. 12. 2 *Cor.* 5. 6, 7.
John 3. 2.

Quest. How doth the will embrace
m?

A. The will with as great 1. Love,
And joy, doth imbrace that infi-
nite good, as there is knowledge
thereof

thereof in the minde, *Rev. 19. 3, 4*

Q. Do the Saints in glory see God absolutely as he is in himself?

A. The Saints in glory 1. Do not absolutely see God as he is in himself; for that which is infinite cannot be comprehended of that which is limited; But. 2. God doth manifest himself unto them, so far forth as a creature is capable for to know him, Psalm 16. 15.

Q. How is it, that the Saints do not wax dull at the glory of so great a light?

Answ. To the end that the Saints should be fully contented, and not wax dull at the glory of so great a light; God doth 1. Perfect the powers of the soul, 2. Perfectly repair his Image in his Elect, And. 3. by his power enlarge the capacity of the soul, so far as the nature of man will bear, 1 John 3. 2.

Q. Why so?

A. 1. That it might always be fully satisfied with the beholding of him, 2. And that without weariness at any time, Psalm 17. 15.

Q. What

Quest. What is the subject of happiness?

|| A. The subject of happiness is the whole man, *Rev. 20. 6. & 22. 14.*

Q. Wherein stands the happiness of the body?

Ans. In this estate of blessedness,
1. The body is united to the soul;
2. And laying aside corruption and mortality, is changed to 1. An incorruptible, 2. Immortal, And 3. spiritual body, 4. Like to the glorified body of Christ our Saviour, *1 Corinth. 15. 41, 42, 43. 1 John 3. 3.*

Q. What followeth from all this?

A. Hence followeth 1. Perfection of the whole man, 2. Conformity with God, 3. Unspeakable joy, And 4. endless glory, *Rev. 22. 5.*

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